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America

National Catholic Weekly Review

Vol. XCVI No. 6 Whole Number 2478

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Correspondence

Positive Action

EDITOR: A sequel is needed to James Butertree's fine article, "Making Parish Societies Work" (AM. 10/20). Perhaps the title might be "How to Make City-wide Societies Work."

... An additional problem has arisen to plague city pastors in areas that have felt the impact of industrial and governmental expansion. This is the influx of young people without roots in the parish communities, whose assimilation is delayed by the attitude of "in-groups." Many of these young people seek companionship under other than Catholic auspices, thus leading to many mixed marriages.

The Diocese of Albany has taken steps to meet this problem. It was my privilege to be among the first founders, and later the first president, of the Catholic Young Adult League of Albany. The CYAL is now in its third year. ...

[The key to the success of] the CYAL was the conducting of social, cultural, religious and community activities, using a positive approach. True Christianity is positive in action, yet so many of our societies are always "against" something, seldom "for" something. ...

ALBANY, N. Y. EUGENE J. CAHALAN

A Caution

EDITOR: ... Religious ideas and symbols are fine in poetry, but let us hope that the deep mysteries involved in them are not lost by shallowness of insight and powerless imagery, which seem to be characteristic of some of the poems that have recently found their way into AMERICA.

SHRUB OAK, N. Y.

(Mr.) EUGENE J. CAVANAGH, S.J.

Mechanical Student

EDITOR: In the Oct. 13 AMERICA under the Current Comment "Thomas Aquinas and IBM," it is remarked that the "possibilities of applying this technique [mechanized linguistic analysis] to other fields of learning and research are practically limitless. ... A method has been born which offers unforeseen benefits to researchers all over the world."

At the Center for Documentation and Communication Research of the School of Library Science at Western Reserve University a technique has been developed, and a pilot project is already under way,

which will provide a method of recording and searching scientific abstracts by machine. The pilot project is currently working with metallurgical abstracts; however, other fields of research will also be handled. The machine itself was demonstrated this October at the National Metal Congress & Exposition.

This technique, as developed more fully in the book *Machine Literature Searching*, by James W. Perry, Allen Kent and Madeline M. Berry (New York and London: Interscience Publishers, Inc., 1956), provides not only indexing but also, by a process of linguistic and semantic analysis, correlation of all current research.

At the present time I am assisting in the compilation of a semantic-code dictionary to be used with the machine. It should be ready for publication in the near future.

JOHN L. MELTON
John Carroll University

Cleveland, Ohio

Howler

EDITOR: I should like to add the following to your comment, "Misleading Moral Guidance" (10/20, p. 58), on *Time's* "venial kiss." If eternal rest could be disturbed, Pope Alexander VII would be quite shocked to see himself quoted as holding a doctrine which he actually condemned.

The quotation in the Oct. 8 issue of *Time* is taken from a proposition which Alexander VII condemned. This is quite clear from the article in *Palestra del clero* (8/1, pp. 724-26). It can also be checked in Denzinger, *Enchiridion Symbolorum*, n. 1140. *Time* has mistaken a papal condemnation for papal teaching.

(REV.) JOHN R. CONNERY, S.J.

Professor of Moral Theology
West Baden Springs, Ind.

We Dare to be Different

EDITOR: Gordon C. Zahn's article in your Oct. 27 issue impressed me as the words of one "talking out of both sides of his mouth at once." He recognizes the vital need for Catholic Action, yet deplores such action as divisive and causing tensions.

... Let's face it. We are, or should be, different; almost totally different in our estimation of man and his final destiny. Such a difference cannot but leave a deep cleavage and cause social tensions. I'll begin to worry when it doesn't.

NEW YORK, N. Y. HARRY M. LAYDEN

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Current Comment

OBSERVED IN MANY QUARTERS

Cloak and Dagger in Algeria

The Oct. 22 capture, in true Eric Ambler tradition, of five Algerian nationalist leaders on a commercial transport plane has won for French Premier Guy Mollet an overwhelming vote of confidence in the National Assembly. But the reaction of Pierre Mendès-France and of the French Secretary of State for Moroccan and Tunisian Affairs contrasted sharply with the thunderous applause which greeted M. Mollet's announcement of the seizure. The former Premier sat in pointed silence. The cabinet officer tendered his resignation.

Indeed, the action of the French Government seems about as big a blunder as was the forced abdication of the Moroccan Sultan two years ago, a move which the French Government lived to regret. Reportedly the Algerian rebel leaders were on a mission of peace. Having conferred with the Moroccan Sultan, they were on their way to continue the talks with Tunisian Premier Bourguiba. Moreover, according to the Sultan, Paris had unofficially approved his efforts to act the mediator in the Algerian crisis.

There are ways of coping with Arab nationalism. Cloak-and-dagger diplomacy is not one of them. The capture of the Algerian leaders makes no sense unless France thereby intends to repudiate most of the moderate and even pro-Western leadership in North Africa as represented by the Moroccan Sultan and the Tunisian Premier. Do we still wonder why Soviet Russia has made such strides in the Arab world during the past year?

Welfare or Charity?

It's getting harder and harder to be charitable. That was the point of several important addresses given in Buffalo at the end of October, when the 42nd annual National Conference of

Catholic Charities met to discuss their many works and problems.

Msgr. Raymond J. Gallagher of Cleveland put it this way: today Government seems to be moving into the field of human need in such force that it "constitutes a threat to the very existence of the voluntary agency."

Bishop William A. Scully of Albany charged that a "studied effort" is being made to "eliminate religion as a force in dealing with the social problems of the American community." He found this trend most apparent in education, the handling of delinquency problems and in the placement of children for adoption.

In view of these concerns on the part of those responsible for the vast work of U. S. Catholic Charities, it was encouraging to find that Secretary of the Department of Health, Education and Welfare Marion B. Folsom recognized the problem. In discussing the role of Government in social welfare, he said that Government should "serve as a mechanism through which people act collectively in social welfare matters *when the individual or collective private effort cannot act effectively*" [Emphasis added].

If all public welfare agencies followed Mr. Folsom's splendid principle, there would still be room for charity in dealing with God's poor.

Dr. Charles S. Johnson

Dr. Charles S. Johnson, president of Fisk University and internationally famous sociologist, who died suddenly on Oct. 27 at Louisville, Ky., could rightfully lay claim to the widest scholarly recognition of any member of the Negro race in this country. Through his voluminous writings, his lectures and remarkable organizing ability, he did an enormous work of interpreting the Negro to the white man, the white man to the Negro, and the South to the rest of the nation. Though himself a non-

Catholic, he testified generously to the Catholic Church's work for interracial justice.

Charles Johnson's imperturbable patience, persistent hopefulness, cautious and measured expression, whether in writing or speech, lent all the more weight to his emphatic utterances. Ten years ago, in his introduction to a symposium, *Into the Main Stream* (Chapel Hill, N. C.), he wrote that "for the Negro to accept segregation and all of its implications as an ultimate solution would be to accept for all time a definition of himself as something less than his fellow man."

Discussing the current racial situation in the *New York Times Magazine* for Sept. 25, 1956, he stated quite bluntly: "It is a tortuous logic that would use the tragic fruits of inequality to establish the need of continuing it." We cannot default on the moral and intellectual challenge of men like Charles S. Johnson.

Films for Children Dodos?

This head does not mean that we're asking about movies for young dodos. It means that we are echoing the question whether films for the youngsters are not becoming just about as extinct as that bird of yore.

Hollywood is paying progressively less attention to child audiences. Films like *National Velvet*, *The Wizard of Oz* and *The Yearling* are more and more rarely produced. If and when the youngsters troop off to a Saturday film, it is more than likely they will see a film suitable only for adults.

This is only one side of the picture. The further observation has been made that, with TV in the home, many parents seem to think that adequate entertainment is provided for children. The children, in turn, become young sophisticates who prefer tough TV westerns to excellent films, like *Huckleberry Finn*.

Mrs. Marjorie Dawson, director of the Children's Film Library, says flatly:

I think the fault that we don't have more good pictures for the youngsters is to a large part that of the parents. If parents were more selective in the kind of entertainment to which they exposed their children, and if they made their wishes known to the local

exhibitors, the situation would change very rapidly.

The revival of films for children could very well be a project for neighborhood planning and action.

Liturgy Problems in the Missions

Revolutionary changes in the condition of the former colonial countries raise a host of new problems for our foreign missions. Not the least of these is that of the outward forms of the Church's worship itself. A grave warning against negligence in this line was issued at the International Congress on Pastoral Liturgy at Assisi in September. Bishop Willem van Bakkum, S. V. D.,

Vicar Apostolic of Ruteng, Indonesia, speaking as "a representative of the vast mission fields of the Catholic Church" and of his "countless colleagues who work there," insisted that certain adaptations must be made in some merely outward forms.

The natives, said Bishop van Bakkum, make no distinction in practice between cult and culture, and "imported forms are tolerated only with difficulty."

The bishop made some practical suggestions, such as greater use of the vernacular in the Mass of the Catechumens (e. g., in the Epistle and Gospel) or vernacular hymns, Offertory processions and a greater use of authorized laymen for certain ministerial functions. His insistence upon the "extreme

urgency" of some such measure for the missions reminds us that even in this country we might give more thought to the problems of some of the language or national groups in our midst which have not learned, as we have, to fit their Catholic practice into a prevailingly Anglo-Saxon culture.

SOCIAL SCENE

Parish Credit Unions

Did you know that there are 16,000 credit unions functioning in the United States? That this represents about four-fifths of all the credit unions in the world? That 580 of these cooperative,

New Era in Atomic Energy

The adoption on October 23 by eighty-two nations, without a dissenting vote, of a draft statute for an International Atomic Energy Agency was a display of unanimity scarcely paralleled in our times. More than that, it may well be the first giant step away from Hiroshima and Nagasaki into a new era of international cooperation for peaceful uses of nuclear energy.

Ratification of the statute by eighteen states, which will bring the agency into being, is expected to be rapid. Thus will come to fruition, after three years of patient work inside and outside the United Nations, a proposal made by President Eisenhower in the course of an address to the UN General Assembly meeting in New York, December 8, 1953.

The agency is to be run by a Board of Directors representing some twenty nations and reporting annually to a General Conference of all the member states. No member will have a veto in the deliberations or voting of either body.

The international agency's objectives are briefly stated in the draft statute:

The agency shall seek to accelerate and enlarge the contribution of atomic energy to peace, health and prosperity throughout the world. It shall insure, so far as it is able, that assistance provided by it . . . is not used in such a way as to further any military purpose.

In carrying out its positive function, the agency will act as a bank to receive from members deposits of fissionable material, which it may make available to other members for approved atomic-energy projects. (In a message to the conference on October 26, President Eisenhower pledged the United States to a first deposit of 5,000 kilograms

of uranium 235, plus as much as other nations should give up to July 1, 1960.)

It will at times act as a broker to help a member state or group of states to obtain the financial or other assistance they may need for such a project. It will be a clearing-house for atomic and technical information. It will encourage the exchange and training of scientists and technicians. At need, it may "acquire or establish any facilities, plant and equipment useful in carrying out its authorized functions." Its activities will not, of course, supplant or supersede existing atomic programs, military or otherwise, in this country or elsewhere.

To fulfil its negative task of seeing that its assistance is not abused for military ends, the agency is given the right to send inspection teams into states which have been the recipients of fissionable materials. This, however, is to be done "after consultation with the state or states concerned." Presumably, this right would be spelled out in the preliminary agreement between the agency and a state desiring to acquire fissionable materials.

The proof of the pudding, of course, is in the eating. And the value of the International Atomic Energy Agency will be proved in actual practice in the years ahead. There is no doubt, however, that the great majority of the nations want such an agency and want it to work. It will have the very important value of giving them access to atomic materials and know-how without becoming involved with the United States, Britain or the USSR. A new hope has been offered to the underprivileged peoples of the world.

CHARLES KEENAN

non-profit thrift and loan groups are classified as "Catholic parish credit unions"? That Ohio, with 86, has more parish credit unions than any other State in the Union?

All this and many other interesting facts are contained in a State-by-State summary of parish credit unions recently published by the Mount Carmel Parish Credit Union of Pueblo, Colo. This lively organization, with assets of \$1,294,898, is now the fourth-largest parish credit union in the country. Only Jeanne d'Arc of Lowell, Mass. (\$3,958,076), L'Ange Gardien of Berlin, N. H. (\$2,860,181) and St. Anne's of Fall River, Mass. (\$1,885,885) have greater assets.

American bishops have praised credit unions not only as democratically administered financial institutions but as nurseries of virtue as well. Archbishop Aloisius J. Muench of Fargo called them "concrete manifestations of social charity." Archbishop Karl J. Alter of Cincinnati said that they promote "charity, diligence, thrift and a sense of social responsibility. . . ." These and similar commendations recall that it was a French Canadian Catholic, Alphonse Desjardins, who introduced credit unions to this continent a half-century after their founding in 1849 in Germany.

Bell vs. Burgess

The most exciting development at the annual meeting of the American Bankers Association, which was held at Los Angeles Oct. 21-24, was an unscheduled debate over Federal economic policy.

In a trenchant speech Elliot V. Bell, editor and publisher of *Business Week*, charged that the Administration's economic policy was seriously lacking in unity. "We have seen," he said, "the Federal agencies concerned with housing acting to make housing credit easier at a moment when the Federal Reserve was acting to make all credit dearer. . . ." He suggested that a cabinet-rank committee be created, with the President as chairman, to make sure that all Federal agencies are marching in the same direction.

To this challenge Randolph Burgess, Under Secretary of the Treasury, replied that the Administration already

had such a committee, the advisory board of Economic Growth and Stability, which is headed by Presidential economic adviser Arthur Burns. He added that Mr. Bell's proposal would destroy the independence of the Federal Reserve.

In rebuttal Mr. Bell denied that his scheme would hamstring the Federal Reserve. And as for the Administration's present committee, he called it "simply a loose debating society."

It's hard at a distance to decide who had the better of the argument. It seems obvious, though, that a coordinated Government economic policy is not in itself adequate to promote stable economic growth. For that the organized cooperation of labor and business is also needed. We suggest that Messrs. Bell and Burgess widen the area of their fruitful debate.

Help for Small Business

The nation's four million small businesses can scarcely have any but pleasant memories of the 1956 political campaign. They were assured time and again, by both major parties, that small business is the very salt of the American earth. They were promised all sorts of Government aid, including \$600 million in tax relief. Regardless of who won the election, it was hard to see how small business could lose.

There is nothing new, of course, about the solicitude of office-seekers for small business. Ever since the rise of the trusts in the post-Civil War era, such solicitude has been a commonplace of our political campaigns. This time, however, the oratory seemed to ring more urgently than in some other campaigns. It appeared to reflect a growing conviction that the problem of maintaining, in Sen. John J. Sparkman's words, "a wholesome balance among our corporate giants and the more than four million smaller enterprises which form the foundation of our national economy" requires a full-scale re-examination.

Though the number of small businesses is not, fortunately, declining, the annual turnover is disquieting. Last year over 600,000 businesses disappeared, either through sale or liquidation. There were 11,000 business failures, most of them small businesses.

Profit per dollar of sales on businesses with assets of less than \$250,000 declined from 4 cents in 1947 to less than 2 cents in 1955. Last year, in contrast, businesses with over \$100 million in assets earned nearly 8 cents on the dollar.

To change this picture a good many of those campaign promises will have to be redeemed.

Importing Farm Workers

With all our claims for doing the best possible by our own citizens, it is somewhat puzzling why the Government should be extending special privileges to foreign agricultural workers that we deny to our own.

Under the Immigration and Nationality Act, an employer may petition to bring to the United States certain alien workers to perform temporary labor, if unemployed persons capable of performing such labor cannot be found in this country. In accordance with this provision, the Immigration and Naturalization Service of the U. S. Department of Justice has authorized the importation of 500 farm workers from Japan and the Philippines for agricultural employment in California. These workers must be paid a minimum wage of 85¢ an hour.

Nobody will begrudge the extra help sought by the California farmers, but certain facts raise an interesting question. In Alabama, for example, which is considered a labor-surplus area, the U. S. Department of Agriculture reports that the average hourly wage for domestic farm labor is only 40.7 cents. "It is apparently considered impossible," says the monthly bulletin of the National Council on Agricultural Life and Labor (1751 N. St., N. W., Washington 5, D. C.), "to transport farm workers from Alabama (at 85¢ an hour) and quite simple to transport workers 4,000 miles from Asia." California farm employers might profitably examine this curious circumstance.

Rumblings in Steel

What a national convention resolves becomes law for the million-plus members of the giant United Steelworkers of America—but not absolute, unchangeable law. The USA constitution speci-

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Such is the legal background for a most interesting exercise of trade-union democracy.

Such is the legal background for a most interesting exercise of trade-union democracy.

At the Steelworkers' Los Angeles convention last September, the delegates voted to raise monthly dues from \$3 to \$5. Though the top officers made out a strong case for the increase, citing

higher costs and the need for a bigger defense fund, their proposal was approved, by voice vote, only after very strenuous opposition.

It begins to appear now that the opposition at Los Angeles reflected a good deal of rank-and-file sentiment. With a group called the Dues Protest Committee coordinating the effort, a campaign for a special convention is in full swing. By Oct. 27, a dozen locals had already sent petitions to union headquarters in Pittsburgh.

Among these was the big local at the Homestead Works of U.S. Steel, where 7,000 of 9,000 members signed the petition.

Since President David McDonald of the Steelworkers is under no compulsion to call a convention until some 700 locals have so petitioned him, the opposition has undertaken a backbreaking job. Entirely apart from the merits of the controversy, it will be instructive to watch how this experiment in direct union democracy turns out.

Program for the Family Farm

From the annual meeting of the National Catholic Rural Life Conference the interested public has come to expect fresh and stimulating comment on the farm question. The 34th annual convention, which met in Sioux Falls, S.D., late in October, did not let the public down. In the months to come, the NCRLC statement on the place of the family farm in our society will be the subject of much study and discussion. It will be carefully noted in Washington, too.

At its founding in 1923 at St. Louis the NCRLC made the family farm one of the cornerstones of its program. Despite vast changes in U.S. agriculture since then, it saw no reason at Sioux Falls for shifting this original emphasis. If the family farm was good for the United States in the 1920's, it is no less good at mid-century. If weighty economic, cultural and religious considerations dictated its preservation then, the same considerations dictate its preservation now.

WHAT IS A FAMILY FARM?

The delegates to the convention went to some trouble to explain precisely what it is they are defending. They are not necessarily defending small farms. They are certainly not defending marginal farms—farms which probably can never offer to a family anything but a bare subsistence. Rather they are defending “a socio-economic institution in which the capital, labor and management of the family is organized toward the production of food and fiber for the benefit of the family and society.”

In somewhat less technical language, this means a farm owned by the family working it. It means a farm on which the members of the family do most of the work, with a minimum of hired help. It means a farm that gives a family an income fully adequate for the family's support. It means a farm of varying size, depending on what it produces and where it is situated. It may mean 10 acres for a family operating a truck farm in

New Jersey. It may mean 100 acres for a family engaged in dairy farming in Wisconsin. For a family raising corn and hogs in Iowa, it may mean as much as 250 acres. In other words, it means whatever acreage is needed for an economically viable operation.

NO QUARREL WITH PROGRESS

In supporting the family farm, the NCRLC is not trying to return to the simpler forms of a vanished age. It recognizes that science and technology have revolutionized farm production, and that the end is not yet in sight. The great benefits of this revolution are already obvious in increased production and an easier life for farmers. The conference welcomes this progress. It insists only that man remain the master of technological change. Not all the consequences of the agricultural revolution, it says, are unmixed blessings. To the extent, for instance, that the present trend toward fewer and larger farms represents the amalgamation of small, marginal units, it is good; but, says the NCRLC, to the extent that it represents the merging of farms already adequate in size, it is bad. The conference is obviously not happy about the spread of huge “factories in the field.”

As for farm workers, the NCRLC wants no repetition of the original impact of the industrial revolution on factory workers. Farm labor, it holds, has the right to “substantially the same standard of life as other essential occupations.” It has a right to family life, and a right to unionize. In this connection the delegates deplored the “unconscionable exploitation of migratory and imported labor, particularly by the factories in the field.”

There is much more to the NCRLC statement, including some excellent observations on the place of the Church's liturgy in rural life, but perhaps this will be enough to indicate what a vital document it is.

BENJAMIN L. MASSE

Washington Front

Reflections on a recent campaign:

The Presidential campaign reminded me irresistibly of the old adage about what a bride should wear: "Something old and something new; something borrowed, something blue." Both sides illustrate it.

"Old" was, of course, the traditional name-calling, sometimes amounting to billingsgate, on both sides. That is as old as George Washington's time.

"New" were many surprises. At the start, it was announced that Eisenhower would confine his campaign to "four or five" television appearances. Instead, he suddenly took off in all directions of the compass, if only to make a short address at the airport, with headline quotes, and then the four-mile motorcade. Stevenson followed suit, with less success, though he made more speeches.

The abandonment of old-style whistle-stopping, except for an occasional one by Kefauver, was also new. Its place was taken by the motorcade, with the President standing and waving one hand, his other on the special holding bar. In this connection, one may ask what value are sidewalk crowds. Few campaigners ever had larger turnouts than William Jennings Bryan and Alfred E. Smith, both losers.

Reporters who alternately covered both of this year's

candidates uniformly testified that the outpourings for Eisenhower were enormous and enthusiastic, those for Stevenson small and apathetic. What the newsmen usually neglected to say was that Eisenhower's managers cleverly arranged for him to arrive downtown at an hour when the sidewalks are normally crowded anyway. For instance, in the Twin Cities: he appeared at St. Paul at the noon hour and in Minneapolis at the closing hour. The same thing was repeated in California and the Northwest, New York, Philadelphia and Boston. Stevenson's traffic managers seem to have missed this trick.

The downgrading of television may also be reckoned as a surprise. Eisenhower's barnstorming proved that: a glimpse of his ruddy face was worth a hundred pallid appearances in black-and-white on TV. Stevenson, after his initial disastrous flop at Harrisburg, Pa., where he was confused by a new double teleprompter, was nervous and ill at ease before the cameras. Also, by all accounts, his best speech was at Cincinnati, one which went out over neither radio nor TV.

There was "something borrowed" on either side, each party claiming as its own certain ideas of the other. In fact there was more "me-too-ism" than I can remember, but with a new slant: "me too, but better."

As for "something blue," surely that applies to the harassed citizen, future voter or not, who could not flip the knob on his radio or TV-set, or flip the pages of his newspaper in search of entertainment or the comics, without being brainwashed by the same old story, repeated over and over.

WILFRID PARSONS

Underscorings

MOST REV. STEPHEN S. WOZNICKI, Bishop of Saginaw, Mich., was elected president of the National Catholic Rural Life Conference at its 34th annual convention, held in Sioux Falls, S. D., Oct. 23. He succeeds Bishop Peter W. Bartholome of St. Cloud, Minn. Bishop William T. Mulloy of Covington, Ky., was renamed episcopal advisor to the conference and Msgr. Luigi G. Li-gutti was re-elected executive director.

► **THE ST. LOUIS STORY: A Study of Desegregation**, by Bonita H. Valien, tells how the famous Supreme Court decision of May, 1954 was implemented in the public schools of St. Louis. It points out that the firm action of Archbishop Joseph E. Ritter seven years earlier in desegregating the parochial schools had shown that "given strong, convinced and unequivocal leadership,

integration can, and did, work." (Published by Anti-Defamation League of B'nai B'rith, 515 Madison Ave., New York 22. 72p. 35¢)

► **DURING 1955**, the International Catholic Truth Society (405-407 Bergen St., Brooklyn 17) distributed free 216,057 pamphlets and books, and 115,445 magazines, cards and newspapers.

► **E. I. WATKIN**, English philosopher and writer (*The Catholic Center*, etc.), will arrive in this country Nov. 12 for a lecture tour. This is his first trip to the United States. Details of lectures from Sheed and Ward, 840 Broadway, New York 3.

► **THE CONTRIBUTION** of Catholic education to New York City's school system was strikingly illustrated Oct. 18 by

Charles H. Silver, president of the city's Board of Education. At an Alfred E. Smith Memorial Foundation dinner, he pointed out that the Catholic parochial schools of New York educate some 350,000 children. To take care of them, the city would have to build 350 additional public schools at a cost of \$700 million, and hire (if it could find them) 13,000 more teachers and supervisors. Wages and other runnings costs would total \$175 million a year.

► **THE CINCINNATI Telegraph-Register**, Catholic weekly of the archdiocese, celebrated with its issue of Oct. 26 its 125th year. It was founded in 1831 by Most Rev. Edward D. Fenwick, first bishop of Cincinnati.

► **FR. JEROME D'SOUZA, S.J.**, has for the fourth time in seven years been appointed to the Indian delegation to the United Nations. Fr. D'Souza, whose articles have appeared in *AMERICA*, was a member of the Indian Constituent Assembly (1946-50).

C.K.

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Hungary—Graveyard of Red Myths

Five days after the peaceful October 23 demonstration in Budapest had flared into a nation-wide revolt, the Holy Father asked the bishops of the world to organize special prayers for Hungary and the other East European countries. The unusual form that this communication took—it was an encyclical letter—will serve to stress the importance that the recent events in Hungary should have in the minds of all of us. With the Pope we must pray for a speedy end to bloodshed. But we ought also to pray with the Pontiff that the Hungarian and other victims of communism may find their way to an existence in which their religious and civil liberties will again be respected.

The human tragedy of so many men, women and children mowed down by the machine-guns of the secret police, or buried in rubble brought down by the cannon mounted on Soviet tanks, is a drama that the free world cannot soon forget. The lessons to be drawn from this violence are even clearer than those we learned from the earlier localized risings in Berlin and Poznan. With their bare hands the Hungarian people have strangled many a Communist myth—myths with too wide a currency in world opinion. We may not know for many days or weeks what the outcome of the capitulation of the Nagy regime is to be. We already know, however, that some of the psychological bulwarks of the Communist system have been discredited forever.

One source of the strange power of world communism has been the elaborate and imposing façade that its propagandists erected before the minds of the non-Red world and of their victims. The West has long been awed by the apparent dynamism of this movement, the confidence it exuded, the achievements it seemed to register, the hold it seemed to have on the masses.

That the extent and force of the Hungarian revolt surprised so many in the free world shows how deeply the Soviet-inspired legend had gained credence in the minds of those whose business it is to know the reality. But a fatal blow has been dealt to some of the central themes of Soviet propaganda and Marxist theory. Some of the myths that the spontaneous actions of the Hungarian people have exploded are these:

- ▶ that communism, as the "wave" of the future, is essentially progressive, constructive, humanitarian and inevitable;
- ▶ that communism arises and persists as an expression of revolt by the masses;
- ▶ that the Red regime necessarily enjoys the support of the rising generation and the intelligentsia;

- ▶ that the role of Soviet military power is simply to protect the people from the intrigues and conspiracies of former property-holders;
- ▶ that, as the Communist system maintains its progress, the lot of the people will be better, and any resistance is but the opposition of die-hard minorities unreconciled to the age of socialism that has dawned.

These legends are not true. When the structure of tyranny came crashing down in Hungary last week within sight of the free peoples of the world, their falsity was revealed. We know now:

- ▶ that communism, in Hungary and elsewhere, survives only with the help of a foreign army;
- ▶ that the Soviet Army's role is to protect the regime from its own people;
- ▶ that the youth and the intelligentsia are today the most dangerous anti-Red forces;
- ▶ that the years of absolute control over the economic life of a Communist country have produced such misery and discontent that a small spark is sufficient to touch off a gigantic conflagration all over the country;
- ▶ that the armies of the satellite regimes are absolutely unreliable, not only for the USSR but for their own governments as well;
- ▶ that in a free election communism would be swept away.

Since we are speaking of Red-sponsored myths that have crumbled in the ruins of Budapest and a dozen other centers in Hungary, we may allude to some of our own clichés that need revision. These include the idea that revolution is impossible in a Red-run country and that liberation can come only from the outside. We have underestimated the desire for freedom among the youth in Communist lands. We have apparently underestimated the power of the Church and the family and of decency in general, at the same time that we were overimpressed by the staying power of oppression based on fear and terror.

Honesty should also compel us to admit that the Hungarian people did what they did on their own, without any help, or hope of help, from the United States or the United Nations. We have been too prone to give up on a people who, like the Hungarians, for a thousand years have kept guard on the frontiers of the civilization we call Christian. From Stettin to Trieste the Iron Curtain is shaken. The heroic peoples of Eastern Europe, too long separated from the community to which they belong, are forcing up that barrier by the strength of their own moral courage.

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War Breaks Out in the Middle East

War has come to the Middle East. Oddly enough, it has been the countries that were threatening to "drive Israel into the sea" which have been caught flat-footed. In spite of the repeated assurances of Israeli Prime Minister David Ben Gurion that his country would never be the first to provoke a Middle East war, Israeli armed forces on October 29 penetrated into Egypt's Sinai Peninsula along a 70-mile front. Spearhead columns reached to within 10 miles of the Suez Canal. As we go to press, Britain and France, joining in the attack, have launched air and sea operations against Egypt.

One can sympathize with the plight of the Israeli people, ringed by hostile neighbors and living in fear of irresponsible marauders. The question here, however, is whether alleged violations of their uneasy armistice justified this risk of plunging the whole area of the Middle East into all-out conflict. There is further question as to whether or not Israel really went to war because of the frontier incidents so elaborately deplored in the statement issued by the Israeli Foreign Ministry on October 29. Over the first 48 hours of fighting the situation developed in so pat a fashion that one might justly suspect a British-French-Israeli conspiracy aimed at enabling the Western powers to regain control of the Suez Canal. This is what happened:

► At the news of the Israeli attack the United States hastily summoned an emergency meeting of the UN Security Council. At the meeting the United States proposed a resolution calling upon the aggressor to withdraw and asking outside nations to refrain from the use of force during the crisis. Britain and France vetoed the U.S. resolution.

► In the meantime Britain and France had delivered

an ultimatum to Egypt and Israel. Their troops were to withdraw ten miles on either side of the Suez Canal to make way for British and French forces, which were to occupy the waterway. Britain threatened force if the ultimatum was ignored.

► When the news of the ultimatum broke on a Security Council already stunned by the Franco-British veto, the pieces of the puzzle fell into place. Britain, far from desiring to stop the conflict, was anxious to use it to attack Egypt on her own. Suspicion of collaboration with Israel deepened.

The timing of the Israeli attack was another factor indicating collusion. It came at a time when Britain and France were angrily at odds with President Nasser over the Suez Canal issue. Egypt had deployed most of her troops in the Suez Canal-Nile Delta area, far from the scene of the Israeli attack. The Soviet Union was deeply involved in Poland and Hungary. The United States was embroiled in an election campaign that would tend to tie up any effective efforts to preserve the peace in the Middle East.

The whole course of events points to a pattern of collusion. If it is indeed the fact that Britain and France have made use of the explosive Middle East situation to regain control of the Suez Canal, neither has a moral leg to stand on. The dead who litter the Sinai Peninsula bear eloquent testimony to the ruthlessness of power politics.

Does the West really believe it can solve the innumerable problems it faces in the Middle East by getting rid of Gamal Abdel Nasser? Britain may well win an immediate victory over Egypt's President and regain control of Suez. But how do we cope tomorrow with an inflamed and hostile Arab world which supposedly is vital to the security of the West?

Shepherds Return to Their Flocks

Elsewhere in this issue Christopher Emmet analyzes the meaning of the change-over in Poland, in which Moscow-oriented Communists have given place to the forces of "national communism." The hand of Moscow has rested relatively lighter upon Poland than upon other countries behind the Iron Curtain. The recent changes, however reluctant on the part of the Soviets, were therefore less difficult than a similar change would be in other satellite lands. The process of communization, too, has been slower in Poland.

Despite this slower tempo, Poland has had its distinguished ecclesiastical victims. The most eminent of these was Stefan Cardinal Wyszynski, Archbishop of Gniezno and Warsaw and Primate of Poland. Though not subjected to a humiliating trial, like his brother in

the college of cardinals, Cardinal Mindszenty, the Primate of Poland was nevertheless too outspoken a foe for the Red regime. So, in September, 1953 Cardinal Wyszynski was forcibly removed from his residence and detained in what the Government described as a "monastery." In reality, this was a place of special confinement in which the Cardinal was isolated and prevented from functioning as the ranking prelate of the Polish hierarchy.

It is with great joy that the Catholic world witnesses the return of the Primate of Poland to his see and to his people. Without ceremony the Cardinal returned to Warsaw where rumors of his arrival spread quickly. To the crowds of faithful who gathered before his residence on October 29 the Cardinal appeared to be

in good health. According to reports, he called for unity in Poland and asked that there be no demonstrations and no disorders.

But joy over the liberation of a beloved leader does not stop with Poland. Within a few days of Cardinal Wyszynski's dramatic reappearance, the long-suffering people of Hungary were able to greet their hero, the first victim of communism's war upon the Church. Today, Joseph Cardinal Mindszenty stands again before his loyal followers, ready to play his characteristic dynamic role of leadership in a country that must recover from the Red nightmare.

But how soon will these scenes be duplicated in the other countries where the Reds arbitrarily removed church leaders from the effective administration of their duties?

Archbishop Joseph Beran of Prague has for years now been isolated from his flock and detained in some unknown place. In Yugoslavia, Tito still refuses to allow Aloysius Cardinal Stepinac to function as the

rightful Archbishop of Zagreb and Primate of Yugoslavia. Is it too much to hope that all these leading churchmen, not to speak of other bishops who have equally felt the weight of Communist hostility and vengeance, may soon be able to rejoin their flocks?

It remains to be seen under what conditions Cardinal Wyszynski has been released. For months past the rumor had been flying that the Polish Red regime was seeking some way of getting rid of the liability that the imprisonment of Poland's heroic leader had come to be. The Government reportedly sought concessions which the Cardinal declared he could not make. We must await further developments before we learn whether the freedom accorded the Cardinal is all that it seems to be on the surface. The Communists are past masters in the art of taking away with one hand what they seem to give with the other. In any case, Cardinal Wyszynski, like Cardinal Mindszenty, emerges with enormous prestige from a long absence. The cause of freedom is stronger for it.

Young Catholics Choose Their Colleges

This special issue of *AMERICA*, timed to coincide with American Education Week (November 11-17), also looks forward to events to come ten months from now. Next September may seem far away to many of us, but it looms up as a fast-approaching deadline to thousands of young people now in their final year of high school. That is why this issue is called the Educational Directory Number. Here, listed and coded by States, the names of some 200 four-year senior colleges under Catholic auspices are printed this week in a wide center spread for prospective members of the Class of 1961 to see, study and choose from.

Unless serious reasons intervene to make it impossible or more than ordinarily difficult, a Catholic young man or woman should attend a Catholic college. There can be, and frequently there are, both palpable and intangible dangers to faith in the environment of a nonsectarian college or university.

We do not argue that agnostics and atheists are hiding behind every clump of ivy on the campus of the secular college, waiting to beguile the innocent young Catholic. Collegiate perils to faith are subtle. But they are real—all during four formative years spent in the "uncommitted" climate of a college where the most respected and apparently authoritative professors seem able to live quite graciously, not in anything so obvious as paganism, but in a sincere and endless search for a Truth which forever eludes them. Some young Catholics thrive in this world, and emerge better founded in their faith because of the challenges they have had to face. These, however, are the exceptions. Most carry the religious mildew of these years to the grave.

AMERICA's college directory is striking proof that our U.S. Catholic colleges and universities are many, richly diversified and widely scattered over the country.

There are small liberal-arts colleges, urban colleges, colleges with strong professional departments, as well as large and renowned universities. We can be proud of these schools. *AMERICA* prints their names with respect. A Catholic young man or woman will surely find in this directory an *alma mater* of which he or she can boast.

OTHER CATHOLIC STUDENTS

Most Catholic students would doubtless prefer to have the advantages of the philosophical and theological training which, along with liberal and scientific studies, are possible only in a Catholic college. But today many young Catholics—whether always for serious and valid reasons we cannot say—are on secular campuses. What of them? In some of our larger State and municipal colleges there are thousands of Catholics enrolled. What is the Church doing to reach them with a program of religious formation suited to their age and academic status?

It is of these young Catholics and the work of the Newman apostolate among them that Father Charles W. Albright, C.S.P., writes in this week's issue (p. 164). In the same spirit in which we list our Catholic colleges, we gratefully publish Father Albright's provocative article. We have heard altogether too little of this vitally important work. The nation's Newman Club chaplains, and those young lay people who work so zealously with them, deserve great credit and all the cooperation we can give them. Surely the American Church, which has done such wonders in developing its impressive colleges and universities, will not now fail to achieve new triumphs in reaching young Catholics in secular institutions. The time is ripe for positive and inspired action on this front.

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Aid to Private and Parochial Schools

Richard Joyce Smith

COMMUNITY AID TO CHILDREN who attend private and parochial schools is receiving increasing attention in Connecticut. A survey conducted by the State Board of Education during the past year shows that slightly more than seventeen per cent of all school children in the State, or a total of 78,923, are now enrolled in non-public schools. This percentage is in itself substantial enough to warrant special study of the scope of the community's duty to these children.

But the figures for important centers of the State's population are much more significant. Thus, in the four largest cities of the State (Hartford, New Haven, Bridgeport and Waterbury) the number of non-public school children is at least twenty-eight per cent of the total. In thirty-four towns and cities (out of 169) representing slightly more than sixty per cent of the total State population in the 7-to-15-years age groups, 48,120 out of 200,730, or twenty-four per cent, attend independent schools.

The ratios for individual towns and cities are even more striking. In Waterbury, 4,404 out of 15,291, or almost thirty per cent, attend non-public schools. The ratio for the town of Thompson in the northeastern part of the State is 422 out of 859, or 49.1 per cent. In the same section of the State, Putnam has 600 out of 1,390, or 43.2 per cent; Plainfield has 576 out of 1,401, or 41.1 per cent and Windham has 765 out of 2,267, or 33.7 per cent.

The city of Middletown, on the Connecticut River, has 513 out of 1,579, or 32.5 per cent; Derby, on the Housatonic River, has 657 out of 1,568, or 41.9 per cent, and its neighbor, Ansonia, has 781 out of 2,581, or 30.3 per cent; Danbury in Fairfield County has 1,544 out of 5,107, or 30.2 per cent, and Greenwich, the first Connecticut town on the main line from New York, has 2,250 out of 7,480, or 30.1 per cent.

These figures show only the enrolments actually recorded in October, 1955. They do not take into account the number of children now attending public schools who would transfer to private or parochial schools if it were feasible to do so, nor do they show the number of children now in public schools who may have attended non-public schools in other years. Any appraisal of these additional factors is necessarily subject to some conjecture but it is probable that the

number in each group would be substantial. For instance, during the past ten years, the enrolment in private and parochial high schools in Connecticut has increased by considerably more than sixty per cent, while the increase in public high-school enrolments has been only ten per cent.

The fact that the growth in the number of private and parochial elementary schools percentage-wise has been less during the same period than the growth in public elementary schools is not a contrary indication. During the past decade the State has witnessed an unprecedented drive to extend the public elementary

Member since 1951 of the Connecticut State Board of Education, Mr. SMITH here airs a problem he has studied exhaustively. Graduated from the Catholic University of America in 1924, Mr. SMITH took his law degree at Yale. He then served for six years as a full-time member of the Yale Law School Faculty, resigning as an associate professor in 1933 to practise law in New York City. Prior to 1951, he was for ten years a member, and for six years chairman, of the Board of Education of the Town of Fairfield, Conn. In 1950 he was elected a trustee of the National Citizens Committee for the Public Schools. The father of six children, all of whom have attended public elementary schools, he lives in Southport, Conn.

school system in all parts of the State. For the first time in history the State itself has undertaken to pay as much as one-third of the cost of all new public school buildings. The towns and cities have taken advantage of these State funds to build new elementary schools on a decentralized pattern, so that for practically all except the rural areas, neighborhood schools are now available for the first six grades. For the upper grades, magnificent larger schools, to which free transportation is offered on a scale hitherto unheard-of, are strategically located throughout the State. The new public elementary schools are equipped with the latest facilities, not only for intellectual instruction, but also for recreation inside and out, for health services and for hot lunches.

The State has also greatly increased the annual amounts it pays to the towns and cities for the opera-

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tion of public schools. These funds, together with additional amounts provided by raising local taxes, have enabled many towns and cities almost to double the salaries paid to public-school teachers, and to provide a wide range of specialists for elementary schools, such as nurses, psychologists, experts on remedial reading, audio-visual technicians, athletic directors, special teachers trained in new forms of pupil testing, directors of transportation, industrial-arts and domestic-science teachers and a staff of administrative clerks.

It is little short of miraculous that, in face of these attractive facilities in the public elementary schools, the number of children attending private and parochial elementary schools has continued to increase. At any rate, it suggests that even a slight increase in community services to the children of these schools would induce more families to shift their children from public to private schools.

PARENTS WANT SOME PRIVATE EDUCATION

The figures show beyond question that an increasing number of parents in Connecticut want their children to receive some part of their education in non-public schools. It is also clear that this desire is not confined to parents living in any single or segregated district of the State. From Litchfield County in the west, clear across the State to the borders of Rhode Island and Massachusetts, wherever there is a settled community of relatively high population density, there is a pronounced demand for non-public school facilities of one kind or another.

This demand arises chiefly from Catholic families, who are bound in conscience to use the best means available to integrate religious training with the education of their children. It is probable that a majority of the entire population of Connecticut are now Catholics, and it is certain that in recent years substantially

more than fifty per cent of the new births in the State have been in Catholic families. Viewed realistically, therefore, the demand for parochial schools in Connecticut is bound to increase; and the limiting factor will be the ability of the individual parishes to meet the demand.

The demand in many of the towns and cities for private school facilities other than Catholic is also increasing. It is often forgotten that other religious groups, notably the Jews, the Lutherans and the Episcopalians, promote the development of private schools. Moreover, the increase in the enrolment in nonsectarian private schools throughout the State shows that there is a continuing and expanding interest in the private school, even where religious considerations do not arise.

THE LAW AND THE SCHOOLS

It is not my purpose to examine the various reasons for this increasing interest in private schools among Connecticut families. Whether through fear of the completely secularized curriculum of public schools, or dissatisfaction with the over-refinement of educational methods, or simply a resurgence of familial responsibility, the fact remains that more and more children are being sent to private schools.

The question, therefore, is whether that fact should be given appropriate recognition in the provisions made by the State and its local communities for maintaining adequate schools. At present, school law in Connecticut is geared to the public school system. Recognition of the private and parochial schools is extremely limited and is granted only in carefully circumscribed areas. The duty is placed by law on parents to send their children to the public schools "unless the parent or person having control of such child shall be able to show that the child is elsewhere receiving equivalent instruction during such hours and terms in the studies taught by the public schools." There is a specific provision stating that attendance at a non-public school shall not be deemed compliance with the law unless such registers of attendance are kept and reports made as may be required by the State Board of Education.

The law does provide that where a town has no public high school of its own, it shall pay the tuition of one of its residents who attends a privately endowed academy approved by the State Board of Education, "except," so reads the statute, "it be a school under ecclesiastical control."

Some of the other provisions are ambiguous. In fact, it seems clear that the statute requiring schoolhouses to be kept in a "clean and sanitary condition" and giving the local health director supervision over the sanitation of "any school cafeteria" applies to both public and private schools. The duty to provide transportation is imposed upon local boards of education as part of their duty to help children "to attend some public day school"; but there is no express prohibition in the statute against extending such service to pupils of private and parochial schools.

The question of community recognition of the services of private and parochial schools ought not to be

considered merely as a technical question of statutory construction. If need be, and if the towns and cities in sufficient number insist, the statutes can and should be amended to reflect present-day conditions. The only legal question which could possibly influence a determination of the question on the merits is whether desirable community service to independent schools may be constitutional.

COMMUNITY CARE FOR CHILDREN'S WELFARE

A popular misconception of the law is that aid to children attending parochial schools is a violation of the First Amendment of the U. S. Constitution. The fact is that several aspects of community aid to these children have been specifically upheld by the U. S. Supreme Court. The most recent decision sustained a law in New Jersey providing for transportation of children to parochial as well as to public schools (*Everson v. Board of Education*, 330 U. S. 1 [1947]). In an earlier case the supply of free textbooks for use in non-religious courses was also upheld (*Cochran v. Louisiana State Bd. of Ed.*, 281 U. S. 370 [1930]). It is also practically unchallenged practice to extend some phases of community medical service to parochial schools and to include those schools in bounties granted for hot-lunch or school-milk programs.

The decision which seemed to introduce new constitutional questions on school aid was the so-called *McCormick* case, in which the Supreme Court decided that the holding of classes for denominational religious

instruction in public school buildings was a violation of the First Amendment and offended against the principle of separation of Church and State, upon which that amendment is considered to be based (*McCormick v. Board of Education*, 333 U. S. 203 [1948]). The fact is, however, that the case had nothing whatsoever to do with the question of community aid in non-religious spheres, to children who attend other than public schools. Community aid in these spheres raises an entirely different question, as the Supreme Court noted in the New Jersey school-bus case. The question is this: is there danger, through a misconception of the scope and purpose of the First Amendment, that children attending private schools may receive less than the equal treatment under the laws which is the keystone of our American system?

The seriousness of this question is immediately apparent when health and welfare services are involved. The use of public funds to transport children to school is justifiable only because the community requires children to go to school, and therefore should see to it that their health or safety is not threatened by unreasonably long journeys on foot along public highways. Whether the child goes to a public school, a parochial school or a privately endowed school, the journey to and from school can be equally hazardous, and the community's concern for the child's health and safety should be fairly exhibited in each case. It is little short of rank discrimination to say that, as is the case in not a few Connecticut towns, the health and safety

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of seventy per cent of the town's children, shall be preferred over that of the remaining thirty per cent. Quite apart from the interest of the individual child, if the health and safety of its children are properly the concern of a community, the relative jeopardy of thirty per cent, or of as little as ten per cent, should be viewed as a major community crisis.

Similarly, if a community believes the physical condition of its children is important enough to justify the use of public schools as sites for extensive programs in physical education and prophylactic health activities, it would seem necessary to use the private and parochial schools for the same purpose. No thoughtful citizen would say that, viewed as a community matter, the health and well-being of hundreds of its children should be ignored simply because the parents of the children have exercised their right to send them to private schools.

The same reasoning applies to many other remedial activities now carried on at the public schools. If literacy and emotional stability are important community assets, then it is just as important to help the retarded or disturbed child who attends a private school as it is to provide special teachers, psychologists, visiting teachers and the like for public-school pupils.

COMMUNITY AID TO EDUCATION

One objection to community aid for these non-educational services at private and parochial schools is that the community does not and cannot undertake to guard the health, safety and well-being of all its children under all circumstances. The limit, it is said, is reached, if not exceeded, by these fringe activities at the public schools. If a family wishes the benefit of them, let it send its children to the public schools. But the proposal that a community help non-public schools provide health and welfare services to their pupils does not imply that the community should undertake the care of its children under all circumstances. The proposal is that the community not exclude a substantial segment of its young people from services already deemed necessary, simply because they do not attend public schools.

The extension of these health and welfare services to the pupils of non-public schools is so logical that it has already been undertaken in a number of Connecticut towns. Thus, according to the State Board's survey, twenty-five school districts now provide transportation on equal terms to both public and non-public school children, and in thirty-six districts school health services are extended to non-public school children. This local recognition of the need for extending these services indicates that the time has come in Connecticut for a comprehensive revision of the enabling statutes, so that any community wishing to do so may extend and increase this type of aid to non-public school children.

Agreement on the extension of health and welfare services to private schools is much less difficult than agreement on the more fundamental question of community contributions to the cost of a child's formal instruction at such a school. That proposal usually is

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greeted by cries of protest and charges that a conspiracy to destroy the public school system is at work. The anguish is especially bitter if payment of a child's tuition at a church-related school is suggested. The "wall of separation" between Church and State is said to be tumbling down and dire consequences to our constitutional system are foretold.

A less emotional approach to the question discloses that in Connecticut, at least, the proposal is not so revolutionary as its opponents paint it and is not entirely unprecedented. The survey by the State Board found, for example, that already more than forty per cent of the seventh- and eighth-grade children in private and parochial schools are receiving instruction in domestic science and industrial arts financed out of public funds.

Moreover, for the past many years the Statutes of Connecticut have provided that any child between the ages of sixteen and twenty-three, of any Connecticut resident killed in action or who died as a result of injuries received in the first and second World Wars, may be paid up to \$200 a year for tuition fees at any institution of higher learning approved by the State Board of Education. In making payments under this statute, the validity of which has never been challenged, no distinction is made by the State Board between church-related colleges and State or other institutions. Yet, if the payment of part of the cost of instructing a child at a parochial school were considered to amount to support for religion, the same reasoning ought to apply to the payment for tuition for a veteran's child at a Catholic college.

The fact is, however, that in neither case does contribution to the cost of a pupil's education have any illegal or unconstitutional relation to the support of religion. Hence the U. S. Supreme Court has readily sustained the supplying of textbooks on non-religious subjects to parochial and private school pupils; and in New York State scholarships to private colleges, including church-related institutions, are a well-established form of State aid.

NEED FOR COOPERATION

How far any community or any particular State should go in making contributions to the education of pupils in private and parochial schools seems to be essentially a question of practical policy to be determined at the level of the particular community. If, for instance, a city in Connecticut could avoid the cost of building and operating a new school in one of its districts by contributing a relatively small amount per pupil for the extension of an existing parochial school, the community ought to be allowed that alternative as a matter of economy. Indeed, with taxes going up and the demand for more schools becoming stronger, the utilizing of private and parochial school facilities through some kind of expense-sharing arrangement seems inevitable for many towns and cities in Connecticut.

Such arrangements imply a development of a partnership among all agencies of education, public and pri-

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vate, religious and secular, to meet the community need. The inevitability of such a partnership is indicated by the strong possibility that in some cities it may be necessary for the parochial schools to send back to the public schools their students in certain grades to make room for the expanded numbers in the remaining grades. The effect of such a move, say in the town of Thompson, where the school population is now split fifty-fifty between public and parochial schools, would be chaotic unless some partnership arrangement were worked out. If the parochial schools in Thompson were to decide to concentrate on four out of the eight elementary grades, the town would be faced with the necessity of meeting an immediate increase of fifty per cent in the public school enrolment. When we consider the gigantic effort, financial and administrative, that is now required to meet even a ten-per-cent increase in public school enrolment, the impossibility of coping with such a sudden shift is obvious.

NUB OF THE PROBLEM

Those in Connecticut who proclaim the exclusive ascendancy of the public school system ignore the fact that in most of the large towns and cities of the State, that system gets along reasonably well financially and with sufficient teachers and adequate facilities only because the private and parochial schools are siphoning substantial numbers of pupils out of the public schools. For many years not a single city in Connecticut and none of the larger towns has been called upon to

supply school facilities for as much as ninety per cent of its school population. The idea that public schools can ever meet the total demand for education in Connecticut is nothing but wishful thinking on the part of those extremists among public school protagonists who, as a matter of State policy, would like to abolish all other kinds of schools.

The cleavage caused by these protagonists is the biggest stumbling block. Their refusal to face facts may delay the working out of the needed partnership in Connecticut. Nothing is more contrary to the principles and traditions of American life than the idea that all but public schools should be abolished, and that all children should be compelled to attend State-managed secularized schools. Yet the real argument against extending community aid to private and parochial schools is found, in the final analysis, to be based on this very idea.

If there were any chance that the proponents of the exclusively public school idea might succeed in imposing their system on the country, alarm would indeed be justified. In Connecticut, we know that cannot happen and that to an ever-increasing extent private institutions will be participating in the education of Connecticut children. Our hope is that appropriate community recognition of this participation may soon be achieved through a clarification of existing laws and through the development at the local level of the kind of integrated educational service that can best serve the particular needs of each community.

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Satellites Break Away

Christopher Emmet

IT IS MUCH TOO EARLY to appraise the full significance of the sensational events in Poland and Hungary. In the latter country the unbelievably gallant resistance is on the verge of triumphing, as this is written.

These events dramatically refute the defeatism of the so-called realists who stood in awe of the strength of the monolithic Soviet empire, ridiculed the possibility of the captive nations' liberation in the foreseeable future and, like former Ambassador George F. Kennan, urged us to accept the "finality" of the situation in Eastern Europe.

The writer has no special information which would warrant dogmatic judgments or predictions about what has happened or is about to happen. But because many of the comments in press and radio have jumped to conclusions not justified by the known facts, it may be useful to recall now some of the neglected facts and dangers in the present situation, as a correction to wishful thinking which can only lead to later disillusion. It is also possible to suggest certain tests by which to judge the real extent of Polish or Hungarian independence under the new governments. This article will concentrate on the Polish situation.

1. How far is there a real break, or continued collusion, between the new Polish Government and the Kremlin?

In our happiness over the relaxation of monolithic Soviet control in Poland we must recall, as Governor Stevenson rightly said, that what has so far occurred is only the substitution of one form of communism for another. This is shown by the official Polish denunciation of President Eisenhower's mild and carefully phrased statement that America welcomed the signs of increasing Polish independence. It is also indicated by the fact that all the Kremlin leaders met in Poland just before the election of Gomulka, and calmly accepted the situation without any drastic intervention.

MR. EMMET is chairman of the American Friends of the Captive Nations (62 W. 45th St., New York 36, N. Y.).



It is shown by the fact that all the rumors of clashes between Polish and Soviet troops have proved unfounded, though Russia has overwhelming military power to intervene at any time. Finally, it is shown by Gomulka's speech to the Polish Politburo, in which he promised unchanged close collaboration with the Soviet Union, announced that Russian troops would remain in Poland, and spoke of independence only "within the framework of Socialist relations with other nations of the Communist bloc."

Thus, though we cannot tell how far the collusion between the Russians and the new Communist leaders goes, we do know that everything that happened in the crucial days from October 19th to the 23rd must have had at least the tacit consent of the Soviet leaders, however reluctantly it was given, since they had the physical power to prevent it.

This is not to suggest that what transpired in Poland was a smoothly rehearsed shift in Communist policy designed to deceive the West as well as the Polish people, for once things have started to move in this fashion it is hard to call a halt. No doubt the Soviet leaders yielded more than they wished to Gomulka, lest the whole Communist structure in Poland should break down. The only alternative for the Kremlin would have been to suppress the Polish resistance by a blood bath, which could have wrecked the new Soviet tactics of peaceful coexistence and nakedly exposed Soviet colonialism throughout Asia.

In Hungary they missed the boat by delaying the appointment of the Hungarian Gomulka, Imre Nagy, until too late in their all-out effort to maintain the former Stalinist Gero, first as Premier and later as Secretary of the Hungarian Communist Party. Tito may be said to have collaborated in this blunder because he had become reconciled with Gero at Yalta and had just entertained him in Belgrade before the situation in Budapest blew up.

As for Gomulka, he and his colleagues in the new Government have been engaged in a life-and-death struggle for power and survival, both against the Stalinist members of the Polish and Russian Communist parties and against the anti-Communist masses of the Polish people. Having won control of the Government,

the new leadership by granting press as much as is highly probable is deluding the Kremlin support and

2. How far is there a new Government?

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As Marguerite said in 1945: these people, who will follow and other Polish the new generation the old. No comments.

3. Are the Polish more anti-Communist than anti-Catholic?

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the new leaders are trying to survive by camouflaging their brand of communism as Polish nationalism and by granting a real increase in freedom of speech and press as minimal concessions to popular sentiment. It is highly probable that the new Communist Government is deliberately exaggerating its independence of the Kremlin, as a gesture to win the Polish people's support and to win U. S. economic aid.

2. How far do the Polish people support or trust their new Government?

Most of the free world's press and radio have been treating Gomulka as a national hero, equating the new Government with the Polish people and assuming complete solidarity between them. This overlooks the fact that all the members of the new Government are veteran, trained Communists who approved or condoned the betrayal of Polish freedom, including the tragic betrayal of the Polish home army in the battle of Warsaw, one of the blackest crimes in history.

As Marguerite Higgins reports, it was Gomulka who said in 1945: "I hate this generation. We can't change these people. But we will bring up our own generation who will follow our road." The leading role of students and other Polish youth, at Poznan and later, proves that the new generation is even more anti-Communist than the old. No doubt they reciprocate Gomulka's sentiments.

3. Are the Poles and Hungarians more anti-Russian than anti-Communist?

People usually hate the evil which is closest to them and hate traitors most of all. Since Soviet exploitation of Poland has been conducted exclusively through the instrumentality of Polish Communists, there is reason to believe that the people may hate their own Communists even more than the Russians. In the Poznan riots the denunciations were directed against the Polish Communists, not Russians, though there is a Soviet Consulate there. This is also known to have been true in East Germany, where the people rose in 1953.

In Budapest the people rose against the Titoist Nagy, though he promised to get the Russians out. Nagy was forced to call in Soviet troops, after which the revolution automatically became an anti-Russian manifestation. Even so the New York Times correspondent, John MacCormac, witnessed some cordial fraternizing between Hungarian mobs and Soviet troops in the early stages. According to Don Cook of the *Herald Tribune*, the British Foreign Office reported that some Russian units joined the Hungarians, and that one of the revolutionists' demands which has delayed the armistice is amnesty for these Russian defectors. All of this indicates a common yearning for freedom.

Refugees from the other captive countries, including Poland, indicate that this is true in their countries also. If so, the tendency of nearly all Western observers to accept the recent Polish unrest as an exclusively nationalist phenomenon rather than an anti-Communist phenomenon is misguided.

Perhaps the most eloquent testimony to this effect is the continued flow of political refugees from Yugoslavia, the home of Titoist communism, at terrible risk of their lives. Equally significant is the fact that this flow increased despite the partial liberalization of Tito's regime after Tito's break with Moscow in 1948, because it became a little easier to get out. Apparently it was not the distant Russians but the omnipresent Yugoslav Communists whom the opposition hated.

It is true, of course, that Poles and Hungarians are highly nationalistic people and that Russia is their traditional enemy, so that the national motif may be expected to bulk larger there than in other captive countries. But even Polish nationalism may have led the people to feel a greater hatred for the Polish Communists, who for twelve years exploited them in Russia's interests.

Though we must welcome independence from Moscow on any basis, it is in the U. S. interest to encourage, as far as we can, the anti-Communist sentiment in Eastern Europe rather than the purely nationalist sentiment, because nearly all of these countries have bitter national border controversies with their neighbors which go deep into history. For the moment these feuds have been suppressed by the iron Soviet Communist control. But once these countries become free of Soviet domination, the problem of reconciling their traditional differences, and submerging the spirit of nationalism in a truly united Europe, will confront the free world. Without this tempering of national rivalries no European union as a counterbalance to the Russian colossus will be possible. Moreover, the anti-Communist approach includes friendship for the Russian people as well as all the other peoples in the Soviet empire. Hence it can help to unite the captive peoples not only with each other but with the Russians themselves.

Moreover, the maximum possible unity between them is equally necessary to achieve a real Soviet withdrawal. A general strike in all these countries together, backed if necessary by a rebellion such as that in Hungary today, would make a Soviet attempt to hang on either impossible or too costly for them to undertake.

4. How far has freedom actually been restored in Poland?

A surprising and heart-warming measure of free speech has already been restored to Polish cultural and scientific life, and even in the directly political field a great deal of freedom has been granted to the press in some areas of discussion. But this is less significant than it sounds because every editor in Poland has been appointed or confirmed in office by the Communists, and there is no independently financed press in Poland today.

The new Communist Government has promised what it calls free elections, and no doubt they will be freer than the old-type Communist referendum which always produces a 99-per-cent majority. But a free vote can never be conducted by a Communist police-state

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apparatus, even if police controls are kept in the background as in Poland today. In a Communist country elections could only take place with even a modicum of freedom under the observation of large numbers of foreign observers, preferably from the United Nations, who would be able to move about as they saw fit. Only thus would a secret ballot be possible and the fear of reprisals lessened. But even a secret ballot cannot protect the leaders of the opposition, who must openly campaign under the fear of reprisal.

5. How far is "Titoism" possible in Poland?

True, free elections are not necessary to the establishment of "Titoism," or National Communism in Poland, since they have never occurred in Yugoslavia. However, the geographical position of Poland precludes the degree of independence which Yugoslavia has achieved. American aid has made Tito's independence from Moscow possible, if he chooses to maintain it, but we cannot do the same with Gomulka no matter how much we might give him. As long as Soviet troops surround Poland from East Germany as well as Russia itself, the Polish Government can never be independent in the Tito sense. The mere threat of force can be decisive. On the other hand, Tito controls his own army, which is partly armed and equipped by the West, and his own economy. He has open frontiers and ports with the West which the Communists cannot blockade, whereas Poland is surrounded by Soviet military and naval power, with Soviet troops on her own soil.

As a concession to the united opposition of the Polish people, the Soviet Government may now relax some of its economic exploitation as a temporary tactical device, but it will continue to wield total economic and military control over Poland, even if the control is now far more disguised. If the U. S. Government should undertake the foolish gamble of giving economic support to the Polish Communist Government, in the hope of making it independent from Moscow, this would cost infinitely more than our aid to Yugoslavia, because Poland is not only a far bigger and more populous country but has a much more advanced economy.

6. How far, and under what conditions, should we give aid to the new Polish Communist Government?

Both President Eisenhower and Governor Stevenson have implied that they favor giving aid to the new Polish Government, and Gomulka has lost no time in ordering his ambassador to ask for such aid. In reply, we believe that the U. S. Government should make all economic assistance, except food and medicines, contingent upon wringing much more fundamental concessions from the Soviet Government. Economic aid under present conditions could serve only to stabilize the new liberalized Communist regime, and it is not in our interest or in the interest of Poland's freedom to do so. Our interest is to keep the situation fluid and maintain the momentum of unrest.

What would semi-Titoism measure of proposed in

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What would the West really gain from a stabilized, semi-Titoist Eastern Europe which enjoyed some measure of independence, such as Walter Lippmann proposed in his columns of October 26th and 30th?

The danger of a Soviet invasion of Europe would be reduced, but less so than is now the case, because it is clear that the Soviets can neither trust their satellite armies nor their communications through satellite countries in case of war. The Soviet thermonuclear potential would be unaffected by a Titoist Eastern Europe.

On the other hand, the present dynamic hope for freedom germinating in the satellites, if not discouraged by the West, as Lippmann proposes, may spread to Soviet Russia itself. For the first time we may dare to hope not only that the nightmare of totalitarian slavery may disappear, but that the nightmare of thermonuclear war may be removed from mankind by a fundamental change within Russia itself, within the foreseeable future. Pending that, the greater the unrest at home, the less the danger of Soviet aggression—for the Communist leaders know that revolution in Russia has always come in time of war.

Stalinism failed because the Red empire was too greatly centralized and too ruthlessly exploited. A looser form of Soviet control which maintained basic Communist unity could be more efficient, and hence more dangerous to the West, than a Russia holding her satellites in uneasy bondage. Communism would again become easier to export. The new, milder Communists of the Gomulka stripe, together with Tito, can far better infiltrate honest Western socialism to re-establish a united front. One of their friends, Nenni, is already doing so in Italy.

Therefore, while the American Government can and should grant temporary relief aid to the Polish and Hungarian peoples in the form of surplus foods and medicines, to show our encouragement of recent developments as well as our deep friendship for these peoples, any loans or trade in strategic goods must be banned as long as Poland remains tied to the Soviet economic system.

Only when the Poles are again masters of their own economy and only when they are no longer surrounded by Soviet troops, can the Polish Government become independent even in the national sense of Tito. Hence Polish independence, Communist or otherwise, can only be made reasonably secure after the Soviet-Polish Five-Year Plan has been officially torn up and after German unification is permitted, through the evacuation of Soviet troops from East Germany. By the same token, the Russians cannot hold East Germany unless they hold Poland, which they need to cover their communications.

We have reason to be enthusiastic over the victories for liberty in Poland. But it would be folly if, after so much progress has been achieved, we should relax our pressure for a real and permanent restoration of freedom in Poland, Hungary and all the other captive nations.



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LOYOLA UNIV. OF LOS ANGELES, *Los Angeles* 45. M

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MT. ST. MARY'S COLLEGE, *Los Angeles* 49. W

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SAN DIEGO COLLEGE FOR MEN, *Alcala Park, San Diego* 10. M

UNIV. OF SAN DIEGO, *Alcala Park, San Diego* 10. M

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LORETTO HEIGHTS COLLEGE, *Loretto*. W

REGIS COLLEGE, *Denver* 11. M

► CONNECTICUT

ALBERTUS MAGNUS COLLEGE, *New Haven*. W

ANNHURST COLLEGE, *South Woodstock*. W

FAIRFIELD UNIVERSITY, *Fairfield*. M

ST. JOSEPH COLLEGE, *West Hartford*. W

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THE CATHOLIC UNIVERSITY OF AMERICA, *Washington* 17. C

DUNBARTON COLLEGE OF THE HOLY CROSS, *Washington* 8. W

GEORGETOWN UNIVERSITY, *Washington* 7. C

TRINITY COLLEGE, *Washington* 17. W

► FLORIDA

BARRY COLLEGE, *Miami* 38. W

► ILLINOIS

BARAT COLLEGE OF THE SACRED HEART, *Lake Forest*. W

DE PAUL UNIV., *Chicago* 14. C

LEWIS COLLEGE OF SCIENCE AND TECHNOLOGY, *Lockport*. C

LOYOLA UNIV., *Chicago* 26. C

MUNDELEIN COLLEGE, *Chicago* 40. W

QUINCY COLLEGE, *Quincy*. C

ROSARY COLLEGE, *River Forest*. W

COLLEGE OF ST. FRANCIS, *Joliet*. W

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ST. FRANCIS COLLEGE, *Ft. Wayne* 8. W

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ST. MARY'S COLLEGE, *Notre Dame*. W

ST. MARY-OF-THE-WOODS COLLEGE, *St. Mary-of-the-Woods*. W

► IOWA

BRIAR CLIFF COLLEGE, *Sioux City*. W

CLARKE COLLEGE, *Dubuque*. W

LORAS COLLEGE, *Dubuque*. M

MARYCREST COLLEGE, *Davenport*. W

ST. AMBROSE COLLEGE, *Davenport*. M

► KANSAS

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ST. MARY OF THE PLAINS COLLEGE, *Dodge City*. W

► KENTUCKY

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BRESCIA COLLEGE, *Owensboro*. C

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NAZARETH COLLEGE, *Nazareth*. W

URSULINE COLLEGE, *Louisville* 6. W

VILLA MADONNA COLLEGE, *Covington*. C

LOUISIANA

LOYOLA UNIV., *New Orleans* 18. C

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ST. MARY'S DOMINICAN COLLEGE, *New Orleans*. W

XAVIER UNIV., *New Orleans* 25. C

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LA MENNAIS COLLEGE, *Alfred*. M

ST. FRANCIS COLLEGE, *Biddeford*. M

ST. JOSEPH COLLEGE, *North Windham*. W

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LOYOLA COLLEGE, *Baltimore*. M

MT. ST. AGNES, *Baltimore* 9. W

MT. ST. MARY'S COLLEGE, *Emmitsburg*. M

COLLEGE OF NOTRE DAME OF MARYLAND, *Baltimore* 10. W

ST. JOSEPH COLLEGE, *Emmitsburg*. W

► MASSACHUSETTS

ANNA MARIA COLLEGE, *Paxton*. W

ASSUMPTION COLLEGE, *Worcester*. M

BOSTON COLLEGE, *Chestnut Hill* 67. C

EMMANUEL COLLEGE, *Boston* 15. W

COLLEGE OF THE HOLY CROSS, *Worcester*. M

COLLEGE OF OUR LADY OF THE ELMS, *Chicopee*. W

MERRIMACK COLLEGE, *Andover*. M

NEWTON COLLEGE OF THE SACRED HEART, *Newton* 59. W

REGIS COLLEGE, *Weston*. W

STONEHILL COLLEGE, *North Easton*. M

► MICHIGAN

AQUINAS COLLEGE, *Grand Rapids* 6. C

UNIV. OF DETROIT, *Detroit* 21. C

MADONNA COLLEGE, *Livonia*. W

MARYGROVE COLLEGE, *Detroit* 21. W

MERCY COLLEGE, *Detroit* 19. W

NAZARETH COLLEGE, *Nazareth*. W

SIENA HEIGHTS COLLEGE, *Adrian*. W

► MINNESOTA

COLLEGE OF ST. BENEDICT, *St. Joseph*. W

COLLEGE OF ST. CATHERINE, *St. Paul* 1. W

ST. JOHN'S UNIV., *Collegeville*. M

ST. MARY'S COLLEGE, *Winona*. M

COLLEGE OF ST. SCHOLASTICA, *Duluth* 11. W

COLLEGE OF ST. TERESA, *Winona*. W

COLLEGE OF ST. THOMAS, *St. Paul* 1. M

MISSOURI

FONTBONNE COLLEGE, *St. Louis* 5. W

MARYVILLE COLLEGE OF THE SACRED HEART, *St. Louis* 18. W

ROCKHURST COLLEGE, *Kansas City* 10. M

ST. LOUIS UNIV., *St. Louis* 3. C

COLLEGE OF ST. TERESA, *Kansas City* 2. W

WEBSTER COLLEGE, *Webster Groves*. W

► MONTANA

CARROLL COLLEGE OF GREAT FALLS. W

► NEBRASKA

THE CREIGHTON COLLEGE OF ST. CECILIA. W

DUCHESNE COLLEGE OF ST. JOSEPH. M

NEW HAMPSHIRE

MT. ST. MARY'S COLLEGE. W

RIVIER COLLEGE. W

ST. ANSELM'S COLLEGE. W

NEW JERSEY

CALDWELL COLLEGE. M

GEORGIAN COLLEGE. C

Lakewood. W

COLLEGE OF ST. CONVENT. M

ST. PETER'S COLLEGE. W

SETON HALL UNIVERSITY. M

NEW MEXICO

COLLEGE OF ST. RIO GRANDE. W

ST. MICHAEL'S COLLEGE. W

NEW YORK

CANISIUS COLLEGE. C

D'YOUVILLE COLLEGE. C

FORDHAM UNIVERSITY. W

GOOD COUNSEL COLLEGE. W

White Plains. W

IONA COLLEGE. W

LADYCLIFF COLLEGE. W

LEMOYNE COLLEGE. W

MANHATTAN COLLEGE. W

MANHATTANVILLE COLLEGE. W

SACRED HEART COLLEGE. W

MARYMOUNT COLLEGE. W

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MARYMOUNT COLLEGE. W

MOLLOY CATHOLIC COLLEGE. W

Rockville Centre. W

COLLEGE OF MOUNTAIN. W

New York 71. W

NAZARETH COLLEGE. W

Rochester 10. W

COLLEGE OF NEW ROCHELLE. W

NIAGARA UNIVERSITY. W

(Buffalo). W

NOTRE DAME COLLEGE. W

ISLAND, Grymes. W

ROSARY HILL COLLEGE. W

ST. BERNARDINE COLLEGE. W

Loudonville. W

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1956

THE UNIVERSITY—Men (M), Women (W), and Coeducational (C).

► MONTANA

CARROLL COLLEGE, *Helena*. C
COLLEGE OF GREAT FALLS,
Great Falls. C

► NEBRASKA

THE CREIGHTON UNIV., *Omaha* 2. C
DUCHESNE COLLEGE, *Omaha* 3. W
COLLEGE OF ST. MARY, *Omaha* 9. W

► NEW HAMPSHIRE

MT. ST. MARY COLLEGE, *Hooksett*. W
RIVIER COLLEGE, *Nashua*. W
ST. ANSELM'S COLLEGE, *Manchester*. M

► NEW JERSEY

CALDWELL COLLEGE, *Caldwell*. W
GEORGIAN COURT COLLEGE,
Lakewood. W
COLLEGE OF ST. ELIZABETH,
Convent Station. W
ST. PETER'S COLLEGE, *Jersey City*. M
SETON HALL UNIV., *South Orange*. M

► NEW MEXICO

COLLEGE OF ST. JOSEPH ON THE
RIO GRANDE, *Albuquerque*. C
ST. MICHAEL'S COLLEGE, *Santa Fe*. M

► NEW YORK

CANISIUS COLLEGE, *Buffalo*. M
D'YOUVILLE COLLEGE, *Buffalo* 1. W
FORDHAM UNIV., *New York* 58. C
GOOD COUNSEL COLLEGE,
White Plains. W
IONA COLLEGE, *New Rochelle*. M
LADYCLIFF COLLEGE, *Highland Falls*. W
LEMOYNE COLLEGE, *Syracuse* 3. C
MANHATTAN COLLEGE, *Riverdale*. M
MANHATTANVILLE COLLEGE OF THE
SACRED HEART, *Purchase*. W
MARYMOUNT COLLEGE, *City Campus*,
221 East 71st St., *N. Y.* 21. W
MARYMOUNT COLLEGE, *Tarrytown*. W
MOLLOY CATHOLIC COLLEGE,
Rockville Centre. W
COLLEGE OF MOUNT ST. VINCENT,
New York 71. W
NAZARETH COLLEGE OF ROCHESTER,
Rochester 10. W
COLLEGE OF NEW ROCHELLE,
New Rochelle. W
NIAGARA UNIV., *Niagara Univ. P. O.*
(*Buffalo*). C
NOTRE DAME COLLEGE OF STATEN
ISLAND, *Grymes Hill, S. I.* 1. W
ROSARY HILL COLLEGE, *Buffalo* 21. W
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OHIO, *Mt. St. Joseph*. W
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Cleveland 21. W
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Cincinnati 6. W
COLLEGE OF ST. MARY OF THE
SPRINGS, *Columbus*. W
COLLEGE OF STEUBENVILLE,
Steubenville. C
URSULINE COLLEGE, *Cleveland* 6. W
XAVIER UNIV., *Cincinnati* 7. C

► OKLAHOMA

BENEDICTINE HEIGHTS COLLEGE,
Guthrie. W

► OREGON

MARYLHURST COLLEGE, *Marylhurst*. W
MT. ANGEL WOMEN'S COLLEGE,
Mt. Angel. W
UNIV. OF PORTLAND, *Portland* 3. C

► PENNSYLVANIA

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CHESTNUT HILL COLLEGE,
Philadelphia 18. W
DUQUESNE UNIV., *Pittsburgh* 19. C
GANNON COLLEGE, *Erie*. M
IMMACULATA COLLEGE, *Immaculata*. W
KING'S COLLEGE, *Wilkes-Barre*. M
LASALLE COLLEGE, *Philadelphia*. M
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MERCYHURST COLLEGE, *Erie*. W
COLLEGE MISERICORDIA, *Dallas*. W
MT. MERCY COLLEGE, *Pittsburgh* 13. W
ROSEMONT COLLEGE, *Rosemont*. W
ST. FRANCIS COLLEGE, *Loretto*. C
ST. JOSEPH'S COLLEGE, *Philadelphia*. M
ST. VINCENT COLLEGE, *Latrobe*. M
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SETON HILL COLLEGE, *Greensburg*. W
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VILLANOVA UNIV., *Villanova*. M

► RHODE ISLAND

PROVIDENCE COLLEGE, *Providence*. M
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► SOUTH DAKOTA

MT. MARTY COLLEGE, *Yankton*. W

► TENNESSEE

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Memphis. M
SIENA COLLEGE, *Memphis* 5. W

► TEXAS

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San Antonio. W
OUR LADY OF THE LAKE COLLEGE,
San Antonio 7. W
OUR LADY OF VICTORY COLLEGE,
Fort Worth 10. W
SACRED HEART DOMINICAN COLLEGE,
Houston. W
ST. EDWARD'S UNIV., *Austin* 1. M
ST. MARY'S UNIV. OF SAN ANTONIO,
San Antonio 7. M
UNIVERSITY OF DALLAS, *Dallas*. C
UNIV. OF ST. THOMAS, *Houston*. C

► UTAH

COLLEGE OF ST. MARY-OF-THE-
WASATCH, *Salt Lake City* 5. W

► VERMONT

ST. MICHAEL'S COLLEGE,
Winooski Park. M
TRINITY COLLEGE, *Burlington*. W

► WASHINGTON

GONZAGA UNIV., *Spokane* 2. C
HOLY NAMES COLLEGE, *Spokane* 2. W
ST. MARTIN'S COLLEGE, *Olympia*. M
SEATTLE UNIV., *Seattle*. C

► WEST VIRGINIA

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Newman Club Apostolate

Charles W. Albright



EXPERTS PREDICT that by 1970, American colleges and universities will be faced with the task of educating almost twice the 3.2 million students enrolled in college this fall. This is a problem for all educators—and doubly a problem for Catholic education. Increasing costs, decreasing expectations of private endowment, shortage of religious vocations and other such factors magnify the problems which face Catholic colleges. Catholic educators are showing admirable vision and foresight in their plans to expand our Catholic institutions, but it is not realistic to expect that they meet the demand for Catholic higher education.

Even now, between one-half and two-thirds of our Catholic students on the college level are in non-Catholic schools. Newman Club chaplains understand as clearly as any group of priests in America why it is not the ideal for Catholic students to be in the secular atmosphere of these colleges. The members of the Newman Club Chaplains' Association have publicly stated that "the ideally perfect education is best achieved by the Catholic college and university where God is centrally studied and daily worshiped." They realize that though for many students it is a choice of the non-Catholic college or no college at all, there are many others who are in secular schools without good and adequate reason. To a man, the chaplains would welcome any suggestion that would be effective in turning these Catholics to Catholic schools.

Yet sensitive as they are to the ideal "Every Catholic in a Catholic school," Newman chaplains are convinced that we must be equally concerned with another ideal: "As fully Catholic an education as possible for every Catholic student." The Catholic student in the non-Catholic college cannot be overlooked. In facing the problems of Catholic higher education and making plans for its future, we touch upon an obligation that has not, I am convinced, always been adequately adverted to in this field: the obligation of considering the common good. The common good here involved is the highest possible, the salvation of souls. Would not the

common good of the Church in America call for a more realistic concern for the needs of Catholics in secular colleges? As a former Newman chaplain, Most Rev. Maurice J. Schexnayder, Auxiliary Bishop of Lafayette, La., put it: "We must not do as little as we can for the Catholic student in the secular college and university, but as much as we can."

The Newman Club is thus far the only instrument the Church in America has developed for meeting the special spiritual needs of the Catholic student in the secular college. In the over-all picture, the Newman movement at present is largely a pastoral operation. At an increasing number of our large public institutions, and in many of the private and smaller public colleges, the pastoral care of the Catholic student is now fairly well provided for.

If the Newman apostolate is to become an effective instrument of Catholic higher education, as I am convinced it should, certain needs must be met: adequate facilities, more priests assigned to the work on a full-time basis, better-trained chaplains. Appointment alone does not make a priest an effective Newman chaplain. Even zeal is not enough by itself. The Newman chaplain should have special aptitudes and training, no less than the priest teacher or counselor in the Catholic college. In dioceses where there is an acute shortage of priests, men assigned to parishes in which there is a Newman Club should be chosen with that fact in mind. In metropolitan areas it might be possible to have one well-qualified priest act as chaplain for Newman Clubs at several colleges, as is already being done in Boston.

From a slightly broader point of view, we should not overlook another factor: the impact a well-qualified chaplain can have on the university itself. He is present in the academic community in at least a semi-official capacity, and has an opportunity to present Catholic thought and Catholic ideals to that community. At the faculty banquet held in connection with the golden jubilee of Newman Hall at the University of California, the late Bishop James T. O'Dowd, Auxiliary to the Archbishop of San Francisco, made the remark: "Where else would a Catholic bishop have the opportunity of speaking to a gathering of this kind?"

Clearly the problem is immensely complex, and ob-

FR. ALBRIGHT, C.S.P., is executive secretary of the National Newman Club Federation, 1312 Massachusetts Ave., N. W., Washington, D. C.

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viously there is no simple solution, yet a solution is called for if we are to be faithful to the saving purposes of the Church.

For the Newman Chaplain, *reaching* the Catholics in the secular school is a major problem. It is often said that the Newman Club involves only a small minority of the Catholics on a given campus. It is easy enough to make the charge—no one denies it—but the real problem is *why* so small a percentage of Catholics take part in the Newman Club program.

That the purely nominal Catholic would not do so is explainable. The frustrating fact, however, is that those most often noticeable by their absence are the graduates of our Catholic high schools. At least a part of the explanation for this seems to be the lack of awareness on the students' part that they have any more obligation to join the Newman Club than they have to join the drama club or the ski club.

A number of bishops in the country have taken steps to remedy this ignorance. Two that I have personal knowledge of, Bishops Albert L. Fletcher of Little Rock, Ark., and John P. Treacy of La Crosse, Wis., now require any student who wishes to attend a non-Catholic college to obtain permission from his pastor first. The permission is given with the understanding that the student will join the Newman Club and take full advantage of its program. These ordinaries, as well as Archbishop Edward P. Hoban of Cleveland, also write a pastoral letter each year, reminding parents of their obligation to see that their children of school age receive a Catholic education, and that if it is impossible for their children to go to Catholic schools, they must use whatever means are required to supply for the deficiencies of education in a non-Catholic school.

Closely allied with the problem of reaching Catholic students is the even greater difficulty of getting them to attend the religious-education courses that may be offered through the Newman Club. A tremendous obstacle here is the frequent inability of the Newman Club to offer college credit for the courses taught. Throughout the country two or three variations of a common plan have been adopted to cope with this situation.

PLANS FOR CREDIT COURSES IN RELIGION

The first is to get the college itself, if possible, to offer religion courses which will be approved and taught by the various religious groups represented. A notable example of this is the State University of Iowa. Since 1927 the University of Iowa has had a School of Religion which is a regular academic part of the Liberal Arts College. The Catholic religion courses are listed in the university catalog. They number about ten, some of which are given in two- or three-year cycles, while two are given every year. Rev. Robert J. Welch, Catholic professor of religion at Iowa, reports that this past year 311 Catholic students out of a total of 1,600 Catholics were enrolled in one or more courses. He estimates that between seventy and seventy-five per cent of the Catholics take at least one of the courses during their four years of college, and about forty per cent take two

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or more. A very sizable minority of them take every Catholic religion course offered.

In at least three other State universities—Illinois, Texas and North Dakota—the Newman Foundations on the campus are recognized as schools of religion and are empowered to give credit for the courses they offer. The universities to which the Newman Foundations are attached will accept a certain number of credits in transfer.

Where such a plan is not acceptable to the school, another has been developed. Rev. Frederick T. Draeger, C.S.P., assigned to Newman work in Memphis, Tenn., has worked out an arrangement with the Christian Brothers College of Memphis, whereby he is appointed to the faculty of that college. He conducts his classes, however, at the Newman Center, and Newman students receive credits which can be transferred to the school where they are doing the rest of their college work.

Another approach to the problem has been found in Chicago. It was announced last February by the NC News Service that a special arrangement had been reached between De Paul University and the Illinois Institute of Technology whereby in a five-year program a student can get both a bachelor-of-arts degree and a bachelor-of-science degree in engineering. The liberal-arts courses would be taken at De Paul, followed by engineering courses at Illinois Tech. Both of the schools, as well as the students, should benefit, and the Catholic college is spared a multiplication of courses.

Catholic educators might also give more thought to plans such as exist in Canada, whereby a Catholic liberal-arts school is incorporated as part of a large university, which can supply courses in the natural sciences, mathematics, engineering and certain professional subjects without prejudice to the religious orientation of the student.

If we could obviate unnecessary duplication of effort, perhaps we would have more priests available so that the Newman Foundations might be built up to meet the injunction of Pope St. Pius X, when he wrote in his Encyclical on the Teaching of Christian Doctrine (*Acerbo Nimis*, 1905):

We do decree and strictly command that in all dioceses throughout the world the following regulations be observed and enforced. . . . V. In the larger cities, especially where there are public academies, colleges and universities, let classes of religion be established for the purpose of teaching the truths of our faith and the precepts of Christian morality to the youths who attend such public institutions wherein no mention is made of religion.

To adopt a current advertising slogan, "Catholic education is our most important product." If we can not ensure that every Catholic student shall be in a Catholic college—and it seems clear that we can not—ought we not make every effort to see to it that at least the most necessary elements of a Catholic education are available at the schools Catholics do attend?

America • NOVEMBER 10, 1956

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Maryvonne Butcher

HERE IN BRITAIN we have recently been celebrating the tenth anniversary of the Third Programme of the British Broadcasting Corporation. It is one of the few purely intellectual fields in which we have been pathfinders for other nations and in which our pattern has been, when imitated, modified but never seriously challenged. The Italian Third Programme, for instance, is substantially the same in concept, allowing for variations in national taste as, for example, in opera. It is perhaps valuable to cast an eye back over the achievements of the last ten years in the Third, and to assess the sum total from the intelligent Catholic listeners' point of view.

When the Third Programme was inaugurated in the autumn of 1946, the BBC had already managed to cast off some of its wartime austerities, and the listener could then choose between two well-established services, the Home and the Light, which might roughly be described as respectively middle-brow and low-brow. The new Third was to be unashamedly high-brow, catering for a minority, pulling no punches, and taking it for granted that its audience was fairly well informed on a variety of subjects, interested in far more and highly specialized in some. There was a chorus of praise to greet it, from almost all sides; in most cases this was enthusiastic, in some merely respectful and in a few frankly intimidated.

The Third went on the air for the first time on the evening of September 29, 1946. The first night's bill of fare contained, among other items, Bach's *Goldberg Variations*, played by harpsichordist Lucille Wallace, a talk on world affairs by Field Marshal Smuts, a full-scale choral and orchestral concert (including an overture specially composed by Benjamin Britten for the occasion) and, in conclusion, a wonderful talk on "London Revisited" recorded by Sir Max Beerbohm. This was a fairly characteristic evening's offering, for as the then head of the Third, George Barnes, wrote:

The programme is not planned for continuous

MARYVONNE BUTCHER, film critic for the *London Tablet*, reported for AMERICA on the recent Film Festivals at Cannes and Berlin.



listening night after night, week in week out. . . . We shall make no effort to appeal to everyone all the time, nor shall we try to be all things to all men. . . . We hope that our approach will be at once sensitive and adult; that our audience will enjoy itself without crutches and will satisfy its desire for knowledge without a primer.

It has always been recognized that the number of people who confine their listening to the Third is extremely small, and of course now that television has become very much more widespread, the Third has to compete. It has, surprisingly enough, been proved that the Third has kept up its audience ratio even in competition with better TV. It must be understood that TV in Britain, both Corporation and Independent, is still very much a popular entertainment, and so does not often, as yet, provide much cultural competition.

CATHOLIC PARTICIPATION

From the start the Third has been of particular interest to Catholics, for our outstanding personalities have had great opportunities given to them, and our views and achievements have been discussed and advanced with admirable fairness, considering how small a minority Catholics are. This is greatly due to the influence of Rev. Agnellus Andrew, O.F.M., on the Religious Broadcasting staff of the BBC, and also to the fact that the representation of Catholics on the permanent staff has been relatively high. One Catholic, Harman Grisewood, who was appointed Planner in 1947, went on to become Controller of the Third in 1948 and held this position until 1952, when he was appointed Director of the Spoken Word for the whole Corporation. Talks directors, producers and announcers all include Catholics among their ranks. It is interesting to find that we bring so much weight to bear in such an influential branch of communication.

The seemingly most improbable items of a Catholic nature have been broadcast with the greatest success. It is significant, for instance, that several of the critics writing appreciation at the time of the Third's anniversary celebrations have cited, as one of its major successes, the medieval disputations staged, from time to

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time, by the English Dominicans and broadcast live. One was held in the Great Hall of an Inn of Court, others have come from provincial universities and one, the latest, on the morality of nuclear warfare, was held under the aegis of a non-Catholic society and broadcast from a large public hall in central London. It was a controversial subject, of course, but it was not only this that brought the widespread publicity in the press the next day: it was the astonishing aptness of this form for dealing with contemporary subjects, and the extreme lucidity of both method and conclusions.

Another series of features which received wide notice, and incidentally raised the intellectual prestige of Catholicism in this country, were discussions and talks in which Rev. Frederick Copleston, S.J., evaluated secular philosophers. One of these—his discussion with Bertrand Russell on the existence of God—has been reprinted in an anthology of Third Programme material published to synchronize with the tenth anniversary. It makes exceptionally good reading in the style of a Platonic dialog: Father Copleston's courtesy, intelligence and cogency have a formidable cumulative impact. Father Copleston also had what one commentator called a series of running fights with Prof. A. J. Ayer, the leader of the Linguistic Analysts, and this also attracted a great deal of interested attention.

Other Catholic philosophers such as Rev. Martin D'Arcy, S.J., and J. M. Cameron of Leeds University frequently give talks, for philosophy as a subject is given a good deal of time on the Third. A memorable discussion of a different kind (also reprinted in the anthology) was that involving Graham Greene, Elizabeth Bowen and V. S. Pritchett on "The Artist in Society." Indeed, the scrutiny of almost any week's broadcasts, chosen at random, will show a surprisingly high proportion of explicitly Catholic speakers—Benedictines, Dominicans, Jesuits, as well as any number of eminent laymen who are specialists in their subjects or who have been engaged on some particularly interesting research or travel.

WIDE RANGE OF PROGRAMS

But not all the regular "six to eleven-thirty" time, obviously, is devoted to specifically Catholic interests, and the general scope of the program is wonderfully wide. We have had an immense panorama of drama—almost all of Shakespeare; Jacobean dramatists like Webster and Ford, whose plays are seldom staged but who turn out to be naturals for broadcasting; many Greek plays in translation—indeed, did they not invite Marilyn Monroe to take part in a birthday production of *Lysistrata* in an American version? (She was unable to accept and we had *The Frogs* instead, and perhaps it was all for the best.) Plays by Anouilh, Sartre, Ugo Betti and Bertolt Brecht were given broadcast performances on the Third long before they found their way to the London stage. Dylan Thomas's *Under Milk Wood*, specially written for radio, has now been produced for the stage under the auspices of Henry Sherek by the two Third Programme producers who undertook it initially for radio.

Talks are given by acknowledged experts on the widest variety of subjects and sometimes fall into a planned scheme, as with the recent exhaustive (and, it must be confessed, exhausting) series on Africa, which has gone on for months. Alan Lomax has given a fascinating series on folk-song, illustrated with his own recordings, and Dr. Isaiah Berlin has presented extraordinary extempore lectures on Russian intellectuals of the 19th century. Some of these are *tours de force*, for matter and manner; or else they may treat isolated facets of literature, history, science or politics, spell-binding to some and candidly incomprehensible to others. But that is the way of the Third: you take what you want and you must take it neat; those not qualified to listen must lump it or tune in elsewhere. No concessions are made.

I find this admirable, and it has other good points too. For one thing, no rigid time schedule is kept; if an item runs over its time, no one minds—the next item simply begins late. The effect of leisure and spaciousness given by this policy is very restful. Then again, since the program begins relatively late in the day—at six in the evening—it is supposed that it does not form part of family listening. There is, therefore, virtually no censorship, either of subject or language; it is designed by adults for adults and you must listen to the features on their own terms, as it were. Indeed, Peter Ustinov recently broadcast (on the Third, naturally) a wickedly funny sketch of the horrified delight with which two young delinquents discover what *can* be said and done on the highbrow wave-length.

I have said nothing about music, yet this is one of the most important of other items in the Third. When the program was planned, music was expected to form at least one-third of the output, and in the event it often forms more. Most of the outstanding orchestras and soloists of the world have figured on the program, from the Boston Symphony to Ralph Kirkpatrick on the harpsichord, from the Bolshoi Opera Company, singing in Russian on Moscow recordings, to the Paris Conservatoire playing Berlioz or Kathleen Ferrier in *Kinder-totenlieder* with Bruno Walter conducting.

To my mind, however, the most outstanding service of the Third to the ordinary untutored listener is its performance of the works of unfamiliar composers, who were only names to most of us before and who now contribute lasting delight to our musical memories. Buxtehude, Telemann, Vivaldi, Monteverdi, all now appear consistently enough so that one can get to know them.

Every so often comes of indignant "men in the street" arise and clamor for the money spent on the Third to be put to better use by providing them with more sports broadcasts, or better TV, or bigger stars on the Light program. So far, though, to our great relief, even the most practical members of the Treasury have refused to entertain the idea. Every listener interested in human values and in the formation of an unbiased climate of opinion will fervently hope that the Third can go on doing its unique work for many another decade.

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BOOKS

The System and Thought That Make Iron Curtains

HOW THE SOVIET SYSTEM WORKS

By Raymond A. Bauer, Alex Inkeles and Clyde Kluckhohn. Harvard. 251p. \$4.75

AN INQUIRY INTO SOVIET MENTALITY

By Gerhart Niemeyer. Praeger. 108p. \$2.75

There are various paths to knowledge of what goes on behind the Iron Curtain, no one of which leads all the way by itself, but all of which taken together do, I believe, give access, if not to the whole truth, at least to an objective modicum of Soviet reality.

There was a time when the main source of information on Soviet happenings was Soviet self-revelation. This is still a partial and not wholly unreliable means of studying the Soviet scene, through the generous portion of Soviet publications available outside Russia. Nowadays the second, though long-closed, channel of direct observation is once more of value, as Soviet authorities admit more and more visitors and let them see wider stretches of the country. There are few men of judgment, however, who admit this as a complete or fully reliable source of information, hedged in as visitors are by restrictions and surveillance.

How the Soviet System Works is based on a third way, the revelations of those who once lived the Soviet life and now being beyond its domination are free to compare it with life on the outside and discuss it without fear or constraint.

The work, based on interviews with former Soviet citizens, is just one of a series of similar projects carried on by the Russian Research Center of Harvard. These works carry the stamp of credibility, because of the scholarly approach of those who study and evaluate the interview material. Every possible biasing factor is taken into account and compensated for by data from others free from the particular limitation.

The drawback in this method of study is that the testimony is definitely dated and does not cover recent years, for most of those interviewed had been out of the Soviet Union for some time. It may be presumed, however, to give a fairly accurate picture of conditions in this earlier period, and is still valid for the general insight into how the Soviet mind worked and how Soviet

man came gradually to adjust to Soviet reality, unpleasant though it was.

The authors hazard a few pages of conclusions and some cautious prophecy. This makes stimulating reading, though it is almost with apologies that this departure is made from the prime purpose of the book: *Sovietica*, as reported by those who once lived behind the Iron Curtain.

An Inquiry into Soviet Mentality is the product of another research institute—one connected with the Univer-

sity of Pennsylvania. If the first book here considered aimed to show Soviet life, this one aims deeper—to find what makes Soviet man tick. Unlike the first book, which contained mostly data, with only a few cautious conclusions drawn from them, this book is mostly one man's ideas, not always too clearly based on solid facts. The author wants to study Soviet rationality: do the leaders have any plans and principles to guide them? Are their actions therefore predictable or not?

In each instance the book answers No, and thus leads up to a more ominous No in answer to the prime question of world politics today: is coexistence possible between the Soviet regime and the Western world?



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This is a good essay, an eloquent bit of special pleading, but not exactly a research project. The book has an appendix by John S. Reshetar Jr., half as long as the main contribution, but it is just a general restatement of the first thesis, with perhaps an added emphasis on force as a Soviet tactic.

MAURICE F. MEYERS

Rewards for Teacher

VILLAGE SCHOOL

By "Miss Read." Houghton Mifflin. 238p. \$3

TALES OF A TEACHER

By Beatrice Stephens Nathan. Regnery. 302p. \$4

These two books on the same theme are in pleasant contrast as pictures of elementary education in England and in the United States. "Miss Read" takes us through one year's work in the Fair-



acre school in rural England, while Mrs. Nathan retells her experiences of thirty years in American classrooms.

The Fairacre school is housed in a two-room, miniature Gothic structure adjacent to and property of the parish church. The two rooms are divided into infants' classes for children of five, six and seven, and the junior room for children of eight to eleven. The school year moves on its leisurely way but the children are fondly drawn by their able teacher, and ordinary events are presented in a wholesome and gently humorous vein.

Mrs. Nathan also begins her career in a village school, this one at Stony Creek, California. Her problems are similar to "Miss Read's" and her sincerity as a teacher and as a person is evident in her writing. She later moves to a city school system, at Creston, and in the course of years meets all the difficulties which have confronted this age: overcrowding of the classrooms, lowering of standards, influx of a heterogeneous population, depression and war. Her story of the progress of children in learning under these various conditions is told from a personal angle with a high regard for the individual pupils.

Both women represent the best in teaching; each has a warm, sympathetic

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personality coupled with a deep-seated sense of calling. Mrs. Nathan, who ends her *Tales* with some succinct observations on the educational system as it has grown to be, offers a bit of her philosophy for restoring teaching to the high place it needs must occupy in the scale of values.

MARGARET SCOTT LIENERT

Fighting and Growing U. S. A.

BATTLE FOR MANHATTAN

By Bruce Bliven Jr. Holt. 109p. \$3.50

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This is an excellent little book. It is the interesting story of the British invasion of Manhattan Island in the fall of 1776. The British had come from Brooklyn and established their beachhead at Kip's Bay at the foot of today's East 34th Street. They met little or no resistance, and failed to cut off the American troops on the southern tip of the island only because they were conservatively establishing a position rather than exploiting their break-through. The Americans escaped to fortify Harlem Heights, where Washington planned his defense. Here on Sept. 16 a small skirmish drove the British back to their lines. After the rout at Kip's Bay, the "day had proved something that for many of Washington's soldiers had badly needed proving: Howe's impressive regiments, good as they were, could be driven from the field."

The narrative derives much of its charm from the interrelationship of the Manhattan of 1776 and the street locations of 1956. The story is told not only in terms of Kip's Bay and Harlem Heights but also in reference to 34th Street and Broadway. The author has the splendid faculty of adding just the proper proportion of modern locations to the events of 1776 to give a zestful tang to his history. It is history well told.

The book originally appeared as an article in the *New Yorker*. There the narrative was a little more tightly knit and omitted the short introduction, a few digressions and the summary conclusion. The article was entitled "The Battle of Harlem Heights," which strikes me as a more accurate description. After all, the struggle for Fort Washington was part of the battle for Manhattan, as indeed to some extent was the battle of Brooklyn. While the author could hardly have included the battle of Brooklyn without lengthy research—which I for one sincerely hope he undertakes—the capture of Fort Washington should have been in

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better proportion if the book is to be called *Battle for Manhattan*.

There are a number of pictures included in the volume. I would have preferred their omission and a reduction in the price. Three dollars and a half is a great deal to ask for a book that originally appeared in a paper cover for twenty cents.

JOSEPH R. FRESE

MEN TO MATCH MY MOUNTAINS

By Irving Stone. Doubleday. 435p. \$5.95

There are no startling revelations in this story of the opening of the Far

West, 1840-1900. Yet it most certainly is not just another book on the subject. Irving Stone's sense of drama and matching descriptive powers are not cowed by the spectacular early history of Colorado, Utah, Nevada and California.

His narrative, extremely well told "in terms of the people who opened" the West and built its civilization, brings a freshness to every episode. Characters long-dead glow again at the touch of his colorful pen, while others who never really died assume a new dimension under his perceptive eye.

Little people receive their overdue moments of glory. Such a one was pale, slight Harry Flotz, disillusioned searcher for Nevada's Comstock silver, who used three Navy pistols and a bowie knife to establish discipline in Virginia City's public school. Then there was Juliet Brier, "a wisp of a woman, nervous by nature," who led her husband and three small children across Death Valley and the Mojave Desert. They emerged as images of death, their blackened tongues hanging out and their parched throats constricted after surviving twenty-two days on one cracker each per day.

The high and the mighty have their portraits redone by Mr. Stone. When he finishes, the warts, wrinkles and blemishes are easier to see than in more discreetly conventional studies. California's Big Four—Collis P. Huntington, Mark Hopkins, Leland Stanford and Charles Crocker—walk upon the stage as prosperous Sacramento merchants. They exit in a floodlight of notoriety and infamy for their respective performances in fashioning, nurturing and milking the Central Pacific empire. Their predatory activities were unimpeded by conscience or governmental intervention, and their immense wealth was displayed with a most repulsive vulgarity.

The Big Four and their steel octopus crushed, absorbed or terrorized California into an economic bondage that lasted until 1910. Only the boundless courage of a John L. Davie, cowpuncher, miner and opera singer, took the measure of the Southern Pacific in Central California. To penetrate the monopolistic fence around Oakland, Davie armed tough longshoremen, slugged it out in person with company goons, rammed harassing boats and simply towed away an obstructing drawbridge. When the debris was cleared away and the bloody knuckles healed, a determined little man had helped sever the octopus' tentacles. Meanwhile, in Southern California, the robustious competition of the Santa Fe railroad had brought the Southern Pacific to heel.

A reader of *Men to Match My Mountains* will range over this entire portion of the Southwest with the most engrossing companions. He will eat at the table of John Sutter, ride in Brigham Young's carriage and sweat by the side of Adolf Sutro, as he tunnels through a mountain to best the Silver Kings. All these things will he do and he will delight in their doing—from the security of his favorite armchair.

WILLIAM N. BISCHOFF

THE THREE

By A. M. Sullivan

The "Three" actually our old Humanist. Mr. Sullivan outfitted him with a bowie knife, a revolver, and a speech, face up to the century.

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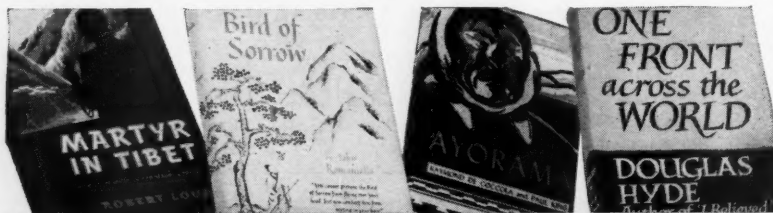
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THE THREE DIMENSIONAL MAN

By A. M. Sullivan. Kenedy. 297p. \$4

The "Three Dimensional Man" is actually our old friend the Christian Humanist. Mr. Sullivan has attractively outfitted him with a 1956 suit (stylistically speaking), and has sent him out to face up to the problems of the 20th century.

But besides cogently delineating the material, esthetic and spiritual nature of Mr. 3D, and besides convincingly (in most instances) outlining how he thinks Mr. 3D should act and react to various facets of modern existence, Mr. Sullivan also has as a fugue running through his work an impassioned plea for modern man to forsake a narrow, barren existence and to rally to the banner with the 3D coat of arms. The author is almost apologetic about his fervor, but it is what leavens, as well as livens, the book.

Mr. Sullivan himself is, of course, as good an example of the 3D Man as you would want: businessman, essayist, poet.

And his book itself is as good an argument for the 3D Man as you would want. He journeys far and wide and is equally at home when talking of science, philosophy, history, poetry, leisure time, economic security, sensory enjoyment, beauty, public speaking, letter writing or capitalism. He casually jots down impressions of Lucretius, Cromwell, Pierre Toussaint, Crashaw, Vachel Lindsay, Jack Dempsey and Robert Moses.

Nearly every page contains meat for hours of discussion, and maybe violent argument. "World government is the foe of the individual and the illusion of the do-gooder. . . ." "One of the weaker aspects of the democratic process is the selection of public servants by direct popular vote. . . ." Try those on your next dinner companion.

Mr. Sullivan, whose poetry has gained him a wide and enthusiastic audience, here gives us his first book of prose. His little book will certainly help progress, for it suggests and stimulates criticism.

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The scene of the story is Shanghai during World War II. The chief characters are three young Eurasians, Feng Huang, Mimi Lambert and Sylvia Chen. The action is limited, as are the lives of the characters, by the Japanese occupation.

Miss Chang creates on page one the stifling atmosphere from which there is seldom any relief until the very last pages of the book. This atmosphere is found in the heat of the city, in the drawn shades, in amorousness and licentiousness mistaken for love, and in introspective soliloquies of human beings seeking fulfillment in self.

The moralist would have shouted to Heaven about a generation without faith and morals being perfect material for communism, promiscuity, despair. The over-simplifier might have cited the effect of Peiyuan's death on the Chen family as a miracle of grace.

Diana Chang does none of these things. Feng, who chose communism, did so, however, because "one needed a code by which to live. Only in blind work and in idealism, he thought, only in the momentum of action could he expend his distaste for himself." Mimi, in her disillusionment, threw herself into promiscuity because she hated it, and would, therefore, seek it "as a mortification." Sylvia, shocked and startled by the death of the boy Peiyuan in an "accident" that involved them all in guilt, suddenly realized what life was. Both love and death taught her to revere the body, for the soul lived hand in glove with the flesh. Where Peiyuan had been was now only a felt space. The body must be holy! "She wanted to cry out her discovery. . . . She had seemed to take her first breath of life."

Less strong and less convincing is the account of her father recovering from the shock of his nephew's death. "He began to experience that drive toward sublimation which some call love, others prayer, still others a renewal of striving."

Here, as in a few other places, there is evidence of sentimentality; and Peiyuan's chief soliloquy might have been transplanted from Sylvia's mind. Peiyuan is real, however, as are all the other characters in this Oriental war novel. They are real because Miss Chang loves human beings, and because she

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amphibian mites sound their chorus. In temperate zones theirs is a resurrection long before Easter. It is a miracle dating back to the far past . . ." (etc., etc.). No doubt, no doubt.

However, let these cantankerous strictures deter no one from acquiring the volume. The criticisms are on secondary points; the book is fascinating, and written with obvious competence.

PHILLIPS TEMPLE

THE WORD

And his men asked him, Wouldst thou then have us go and gather them up? But he said, No; or perhaps while you are gathering the tares you will root up the wheat with them. Leave them to grow side by side till harvest. . . (Matt. 13: 28-30; Gospel for the 25th Sunday after Pentecost).

Since the religious and moral obligations of the Catholic man are many—go to Mass, no meat on Friday, say your prayers, give to the Church, watch your language, frequent the sacraments, do this, avoid that—it is helpful occasionally to remind the good layman that Catholicism is something considerably more than observance, regimentation and mere dead conformity.

It cannot be too often said that our faith (the very word suggests the true situation) is primarily an interior thing, and that its first law, exactly as our Lord Himself declared, is a law of love. Granted that in God's inerrant view love is always operative and never merely sentimental, the fact yet remains that Catholic observance must flow from a genuine interior spirit. *The kingdom of God is here, within you*, said Christ our Lord, according to one recognized translation. And again, *If you have any love for Me, you must keep the commandments which I give you*. The commandments indeed test the love; but the love precedes and is supposed by the commandments. It is precisely the estrangement of law from love that produces not only Catholic weariness, cynicism and discontent, but a variety of other queer Catholic aberrations like extreme Judaic legalism and violent partisan pressure-tactics.

Now the true love of God, which is the spirit of Catholicism, interior and hidden though it be, is yet marked by certain clear characteristics. For example, the love of God is totally unsentimental (like the best of human love) and bears no noticeable relation

to human emotion. . . a particular po . . . ing at a part . . . sentimentality . . . is—Moonlight . . . Have Danced . . . secure the lumi . . . love and feelin . . . sive as the . . . priests, religio . . . it ought to b . . . devoted husba . . .

A second cl . . . habitual state . . . really avoid . . . words like wa . . . is a certain wi . . . It is this poi . . . present Gospo . . . of the farmer . . . standably disa . . . dignant when . . . field which t . . . with fine whea . . . noxious weeds . . . makes no effor . . . exasperating si . . . ment is simpl . . . enemy has don . . .

But when th . . . go storming in . . . root by main f . . . the quiet, wise . . . ly deliberate a . . . to have little t . . . Leave them, l . . . them to grow . . .

The interior . . . only simple d . . . than a little p . . . complaining a . . . especially lay . . . giving, of cou . . . steady and res . . . mind you!—tha . . . puzzling God s . . . V . . .

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TOO LATE T . . . an understatem . . . rending drama . . . adapted from t . . . is the best pla . . . In fact, that w . . . to a great worl . . . The scene of . . . vaal, South Af . . . Vlaanderen is . . . Lieut. Van Vla . . . a marital prob . . . weakness he all . . . ed by a native . . . mother at heart . . .

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to human emotion, to the particular way
a particular person happens to be feel-
ing at a particular moment. Current
sentimentality, innocent as it frequently
is—*Moonlight Becomes You, I Could
Have Danced All Night*—tends to ob-
scure the luminous distinction between
love and feeling. Still, difficult and elu-
sive as the distinction may be for
priests, religious and celibates generally,
it ought to be transparently clear to
devoted husbands and wives.

A second characteristic of that inner
habitual state or attitude (here we must
really avoid correct but misleading
words like *warmth* and *glow* and *fire*)
is a certain wide patience or tolerance.
It is this point that is made in our
present Gospel. The faithful servants
of the farmer in the parable are under-
standably disappointed and justly in-
dignant when they discover that the
field which they so carefully sowed
with fine wheat has been oversown with
noxious weeds. The master, moreover,
makes no effort to deny or palliate the
exasperating situation; his laconic com-
ment is simply and bluntly this, *An
enemy has done it.*

But when the zealous workmen would
go storming into the wheatfield to up-
root by main force the wretched weeds,
the quiet, wise master becomes curiously
deliberate and unhurried; he seems
to have little taste for precipitate zeal.
*Leave them, he orders quietly. Leave
them to grow side by side till harvest.*

The interior love of God involves not
only simple devotion, but also more
than a little pain and patient and un-
complaining *acceptance*. Holiness, and
especially lay holiness, requires much
giving, of course. But it also means
steady and resolute taking: of all—all,
mind you!—that the good but sometimes
puzzling God sends or allows.

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Barry Sullivan, as Pieter Van Vlaanderen, catches the author's fine shading of the character in an impressive performance that gives a central body to the mood of the drama. Finlay Currie is convincingly austere as a Boer patriarch. As the native girl who turns lawless to feed her baby, Ellen Holly offers a sensitive portrayal. Paul Mann provides ample humor to slacken the tension when the drama is becoming too taut. The other performers adequately sustain the somber spirit of the play.

The production was presented at the Belasco by Mary K. Frank. Background music was composed by Josef Marais.

THE COMEDIAN. There is little for a reviewer to say about Henri Ghéon's drama except that it is beautiful in writing and performance, as also in direction by Dennis Gurney. Floyd Allan's lighting and the costumes by Deidre Cartier leave no room for criticism, unless some antiquarian informs us that the title character's tunic had gone out of style in 300 A. D., when the events in the play occurred.

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Tom McDermott is impressive as a pagan actor converted to Christianity by playing the role of a Christian. Sasha von Sherler renders an appealing portrayal of a woman of the world who distributes her favors where the payoff is highest while holding her love in reserve. Henry Sutton, the Emperor Diocletian, is as polished and arrogant a tyrant as history tells us that emperor was.

The production, presented at Blackfriars' Theatre, is scheduled to close Dec. 16. Popular demand should, and probably will, require a longer run.

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NEW DISCS

The Mozart Year is brought to a fitting close with an ardent concert performance of his *Requiem*, done by four prominent soloists, Irmgard Seefried, Jennie Tourel, Leopold Simoneau and William Warfield, together with the Westminster Choir and the New York Philharmonic—all of these forces responding to the baton of conductor Bruno Walter (ML 5012). This distinguished rendition is a landmark in the career of Mr. Walter too, who recently celebrated his 80th birthday.

Artur Schnabel has signified a desire to record in hi-fi all of the major works of the piano concerto repertoire, and a Victor set of 2 LP's offers us the Rachmaninoff *Concerto in C Minor* (No. 2) and *Rhapsody on a Theme of Paganini*, as also the concertos of Liszt in *E Flat* (No. 1) and of Grieg in *A Minor*. As music, these works haven't exactly improved with age, but they have their points and the artist approaches them with a notable objectivity. The pianism, of course, is brilliant. Reiner and Wallenstein lead the orchestral accompaniments.

Brahms' *Concerto for Violin*, equally durable but more profound than the works just noted, has not been wanting for superior recordings: Milstein on Capitol, Heifetz on Victor and, latest of all, the velvet-voiced violin of Zino Francescatti on Columbia. In the presence of such mature artistry, the only deciding factor appears to be the listener's preference for one artist over another. Francescatti is joined with the Philadelphia Orchestra (ML 5114).

Few in our age have done as much to restore the organ to a place of honor as Marcel Dupré. His *Symphonic-Passion* had its origin in a series of improvisations on hymn tunes (Advent,

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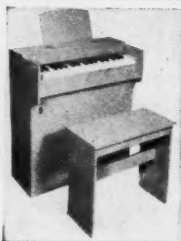
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Nativity, Crucifixion, Resurrection) and
in its written form it retains this spirit.
It is an impressive work none the less,
especially as played by young Pierre
Cochereau on the organ of Notre Dame
in Paris (Oiseau 50112), though echoes
sometimes cause obscurities.

Bright colors and crisp sound are
especially notable in another disc of
French music, Debussy's *Iberia*, *La Mer*
and *Prélude à l'Après-Midi*, performed
by Paul Paray's Detroit Orchestra.
These compositions, taken rather for
granted by now, are an index to the
esthetic that still underlies a large por-
tion of contemporary musical thought
(Mercury 50101).

With veteran Tullio Serafin as direct-
or of proceedings, the new La Scala
production of Verdi's *La Traviata* is
a pulsing drama. Tastes may differ in
regard to Antonietta Stella, who brings
a somewhat dark-hued voice to the
title role. Those who think Giuseppe
di Stefano can do no wrong will de-
light in his portrayal of Alfredo, but
his scooping of notes is becoming
chronic. Tito Gobbi is a solid, perhaps
too declamatory Germont. The La Scala
orchestra and chorus are in fine form
(2 Angel LP's).

Two arresting works of Bartók, the
mysterious *Music for Strings*, *Percus-
sion and Celesta* and the colorful *Dance
Suite*, are given authoritative readings
by Ferenc Fricsay and the Berlin RIAS
(Radio in American Sector) Orchestra.
Revealed here are two aspects of the
striking integrity of style of a com-
poser who only now seems to be coming
into his own in this country (Decca
9747).

For some people Bruckner's *Sym-
phony No. 4* is just a sprawling dis-
course; for others it is a symphony
of "heavenly length." In any case there
is no denying that it is full of rich
Bavarian sentiment but that, like Waga-
nerian opera, it calls for patience, es-
pecially in the leisurely second move-
ment. An expansive reading comes from
the Philharmonia Orchestra under Lovro
von Maticic. Included also are an early
Scherzo and *Overture in G Minor* by
the same composer (2 Angel LP's).

Lastly, for the connoisseur of chamber
music, the three *Piano Quartets* of
Brahms are performed by the talented
players of the Hollywood Quartet and
pianist Victor Aller. Unlike most of his
contemporaries, Brahms found himself
drawn to the intimacy of the various
chamber forms, and among last cen-
tury's composers he shares with Beetho-
ven the crown in this field. The present
recording is exemplary (2 Capitol
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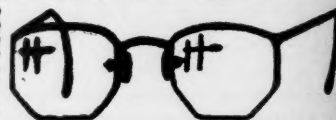
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